THE

# BAPTIST MAGAZINE.

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## Memoir of the Rev. John Cherry, of Bampton, late of Wellington, Somerset.

The Rev. John Cherry, who was nearly thirty years pastor of the Baptist church in Wellington, Somerset, was born in Bristol, of reputable and pious parents, who were members of one of the Baptist churches in that city. His great grandfather was a dissenting minister in Northamptonshire.

The God that heareth prayer was graciously pleased to answer the earnest supplications presented to the throne of grace on his behalf, and to follow with his blessing the endeavours of his parents, to bring him up "in the nurture and admonition of the Lord;" for he was taught to fear the Lord from his youth. The declaration and promise of the Saviour, to encourage the young early to seek him, "I love them that love me, and those that seek me early shall find me," afforded him much encouragement; and he frequently dwelt upon this passage with delight, when addressing young enquirers after salvation.

The Holy Spirit was pleased to work gradually, and almost imperceptibly, upon his mind, opening his heart, as he opened the heart of Lydia, to receive the truth as it is in Jesus. In this way his vain imaginations were cast down, and he was brought into sweet captivity to the Son of God.

Soon after experiencing this gracious change, in the arrangements of an all-wise Providence he was removed to London. In this great city he was able to gratify a propensity he at that time felt, of attending different ministers of the Gospel. He had no fixed home, no settled rest. This method he soon found exceedinglyunprofitable, and very calculated to cherish a speculative and contentious spirit; he therefore wisely determined to attend statedly the ministry of the Rev. Mr. Reynolds, who was the pastor of the Baptist church assembling in Cripplegate meeting house, Worship-street, at the end of Moorfields.

In a memorandum written by himself, in the year 1784, he says, "I hope the serious feelings I have lately experienced are not the effect of bodily indisposition, or an enthusiastic disposition of mind; but the effect of the power of the Divine Spirit upon my heart: cherishing this hope, I made application for the solemn ordinance of baptism, that I may, in a public and devout manner, declare myself a willing servant of Jesus Christ, and unite in holy fellowship with his people." In what he calls a youthful remembrancer, written at this time, he says, "Behold poor me, standing before a pious and sensible society of Christians, at a distance from every familiar friend and relative, employed in making the most solemn declarations, and launching forth my little bark, for the first time, into the very ocean of ideas, without a helm, or hardly an oar to guide me; yet I humbly trust I experienced a gentle gale from above, that wafted me on, till at last I was brought to a pri-

vileged seat among the children of the Most High God."

The time is not specified when he was called to the work of the ministry, but the writer has heard him declare, that it often afforded him consolation to be able to call to his remembrance, that he did not force himself into this sacred office, but that he was invited to it by the church; considering the voice of the church to be the voice of heaven, he was induced to testify the gospel of the grace of God. With this view he was sent, by his pastor and the church he was connected with, to the Baptist Academy in Bristol, that he might be assisted in the attainment of that knowledge which, with the divine blessing, would be useful to him in the discharge of an office that involves in it eternal consequences.

When he left the academy, he laboured for a short time at Halifax, in Yorkshire, much respected by many, who expressed their sincere affection towards him when he left them. From thence he removed to Wellington, as successor to that pious and devoted servant of Christ, the Rev. Wm. Day. In this town Mr. C. found himself surrounded with many pious and affectionate friends, and for nearly thirty years he laboured among them with acceptance and usefulness; and it is deeply to be regretted that any unpleasant circumstances should have rendered it necessary for him to remove, after so long a residence, from those who were for the most part the seals of his own ministry.

The claims of an increasing family necessitated Mr. C. to engage in a school, the duties of which engrossed so much of his time and attention, that he was unable to perform those pastoral visits which would have imparted to himself much personal comfort, and by this means he would have been more intimately acquainted with his people, and, it is probable, made increasingly useful to them. As a compensation for this, he had, however, the satisfaction to know, that many of his pupils received, when under his roof, those impressions that were intimately connected with their everlasting peace; and several of them are filling important stations in the church of God, having had "this grace given them, to preach among the Gentiles the unsearchable riches of Christ."

It is not intended to exhibit Mr. C. as a perfect character, for he had imperfections, and who of the people of God are without them in this imperfect state? The natural warmth of his temper was a source of grief to him, and his friends had sometimes to lament that his mind was too unyielding, and his peculiarities may perhaps, in some instances, have prevented his usefulness. The fixedness of purpose with which he would pursue his plans, and the firmness he displayed in delivering what appeared to him to be truth, assumed, in the opinion of some, a tone that was too authoritative. But, notwithstanding he felt it an imperative duty to understand his principles well, and to maintain them with firmness, he felt it equally incumbent to deliver his views of truth with Christian candour; holding sacred the right of private judgment.

His literary attainments were considerable, his general knowledge extensive, and, his mode of thinking being to a considerable degree his own, his statements were frequently original and impressive. He exceedingly disliked *affectation*, and certainly never aimed at popularity: it may be thought by some that he rather

aimed at being singular, but his mind was too deeply impressed with the awful responsibility of his office to allow himself willingly to be influenced by this evil, in his ministerial addresses.

Nothing was more contemptible in his view than *worldly policy* in matters of religion. He well understood the nature of that "kingdom that is not of this world," and he would often say, "that Jesus Christ required no crafty, or subtle, or worldly schemes, to be employed in his holy cause; and that worldly policy in the cause of Christ bears a striking resemblance to Uzza's putting his forbidden hand to sustain the ark of God."

As a preacher, Mr. C. adopted his own method of arrangement. His sermons were generally characterised for a clear exhibition of divine truth, a holy pathos, and an ardent desire that sinners might be reconciled to God; but it is acknowledged, that occasionally they were too abstruse. His occasional hearers, in the opinion of many of those who attended his stated ministry, heard him to disadvantage; as it was in his regular ministerial labours that the vast stores of his mind appeared, in the great variety of subjects upon which he would expatiate, and in the illustration of which he was "a workman that needed not to be ashamed."

He was accustomed to assert that he was neither a high nor a low Calvinist, but that he was a Calvinist, as he believed the doctrines of divine grace, maintained by Calvin, to be the doctrines of the Bible. Those distinguishing doctrines of love and of mercy, contained in the glorious system of salvation, he constantly preached in their experimental and practical influence; insisting that moral obligation is intimately connected with a right reception of the Gospel of Christ, and consequently that all true believers delight in the law of God after the inward man.

Mr. C. was especially a man of prayer. Many that did not admire him as a preacher, were highly delighted with the beautiful simplicity, the great variety, and the holy fervor of his supplications to the Deity. In his approaches to the throne of grace, he often appeared to experience intimate communion with "the blessed and only Potentate;" and those engaged with him in devotion could frequently say, "truly our fellowship is with the Father, and with his Son Jesus Christ."

He used to consider levity of spirit to be his easy besetting sin, and this made him often exclaim, with the apostle Paul, "O wretched man that I am, who shall deliver me from the body of this death!" But from the period of his removal from Wellington, about seven years ago, this propensity was corrected, and he was at times subject to great depression of spirits. It always pained him to think of the circumstances that occasioned his removal from a place that was endeared to him by so many social and religious ties; but as far as he considered the providence of God concerned in it, he expressed his willingness to bend with humble submission, saying, "O what trouble my heavenly Father takes with me, to make me meet for an inheritance with himself; but alas! notwithstanding this, I am so backward to close in with him, so unwilling to make Him my all!"

It was not long after he was stationed at Bampton, a town about eight or ten miles from Wellington, that it pleased the Lord to take from him his beloved wife. He felt the stroke deeply, and in a letter

written about this time, he says—"Desolate as I am, I will pray to be enabled to be content in travelling the remainder of my pilgrimage alone; seeking to be wholly reconciled to my God, entirely conformed to his will. I am in the hands of my God; may he grant me the blessed influence of his Holy Spirit, to conform me to his will. That passage affords me comfort—'As many as I love, I rebuke and chasten.' And it is thee, O Lord, alone, that knowest what is in man. It is thee only knowest what must be rooted out of him for his final happiness. Enable me, therefore, to endure to the end; enable me to realize in thy hand the minuteness of thy government. Give me to believe thy wisdom and the gracious purposes of thy grace in every trying dispensation!"

As a parent, Mr. C. was desirous to see his children reputable and comfortable in life; but he was most of all concerned for their spiritual and eternal welfare, as the following extract from his Will, dated the 27th of September, 1825, will shew:—

"My children, hearken to your father, speaking to you solemnly from the grave. Love each other with godly sincerity. You are not only brothers and sisters by the blood of your parents, but professedly so by blood divine; bear in mind then that you are under the greatest obligations your infinite Creator can lay on you to love each other. There is one way to exercise this love to each other, which should inspire you with a disposition to exercise it in every other. Thou shalt not see nor hear of sin in thy brother, without timely, affectionate, unremitting expostulation. Keep each other from sin, and you will preserve each other from the only evil you are exposed to. There is no way of a corrupt creature being preserved from the domination of such an evil, but by a daily, actual communion and intimacy with Jesus Christ. There is no mode of holding communion with him, but by his own ordinances; the profit and enjoyment of all the others arise, according to the plan of God, from a persevering, uniform, self-denying reading the word of God, and of prayer in the closet. It is ignorant and useless to expect to be preserved from the accursed thing, to feel the life of God in the soul, to grow in heart religion, to have the spiritual enjoyment of divine and spiritual objects, and to feel Christ precious, without this. The purpose of the Holy Spirit, in the inspiration of the Scriptures, is the revelation of Jesus Christ. Sigh, then, like the apostle Paul, that you may know him. The only saving process of personal religion, is the learning experimentally more and more of the need, the love, and the sufficiency of this only Mediator between God and man. Oh, aim, in the legitimate method I have recommended, to improve in an experimental knowledge of the Lord Jesus Christ, and you shall, you assuredly shall, improve personally in every temper that is amiable, in every affection that is pure, in every sentiment that is noble, in every faculty that is useful, in every action that is honourable, and in every feeling that is happy. May all your steps through life tend to the good of every one! May God indulge you with every temporal benefit that he can reconcile to your eternal welfare! May he bless each of you with eyes to see, and hearts to feel, all the goodness he will shew you! May he make and keep you believing, weeping penitents, the foot of

the cross of his dear Son! May you join me at his right hand in the great day! I have shewn you the way thither."

The last few years of Mr. C.'s life were embittered, through the low and distracted state of the church at Bampton, as well as through the distressing feelings occasioned by the breaking up of his former connections. He would at times exclaim, "Father, if it be possible, let this cup pass from me! Oh, that I had wings like a dove, for then would I fly away and be at rest!" But he was very jealous of every wish to shrink from that discipline which, in the unerring wisdom of God, he was led through. He spent a chief part of each day in private devotion, and amidst the many mortifications he endured, he pursued what he conceived to be the will of God, with a degree of stedfastness and firmness which could only arise from an enlarged mind, receiving continual supplies from an incorruptible source.

His illness was very short, being only of nine days' continuance; and as his disease was a fever of the worst kind, he was unable to converse much during his affliction. A sentence occasionally dropped from his lips, expressive of the state of his mind in the near view of eternity. "I wish," said he, "to die a weeping penitent at the foot of the cross of Christ." When a friend intimated that he had delighted to make known the doctrines of this cross, he exclaimed, "Is it possible for such a sinner as I am ever to have been useful?" Contemplating the rest that remaineth for the people of God, he repeated those lines of Dr. Watts,

There on a green and flowery mount
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet.

Conversing on the vast importance of true religion, he exclaimed, "Oh, how much more difficult it is to come to Christ than is generally supposed, that is, truly to come to him." Being asked if he found Christ precious, and to afford him support, he replied, "Yes, he is my support, my only support, my whole support." About five minutes before his death, he very pathetically supplicated—"Lord Jesus, help me through this valley!" and sweetly fell asleep in Jesus, March 13, 1827.

The Rev. J. Singleton, of Tiverton, improved his death at Bampton, from Rev. xxi. 4, 5; the Rev. J. Baynes, at Wellington, from Heb. xiii. 7; the Rev. Mr. Cuff, Independent Minister of Wellington, from 1 Pet. v. 4.

THOS. WINTER.

*Bristol, Oct.* 17, 1827.

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THE FIRST MURDER.

Genesis iv.

To the broad earth's farthest verge
Me the ALMIGHTY's curse has driven,
My crime pursues me every where,
And "Vengeance! Vengeance!" cries to heaven.

Woe is me! my brother's blood
Echoes through the wild sea-shore;
It murmurs in the hollow blast,
It thunders in the torrent's roar.

WHITEHOUSE.

To the contemplative mind, it must needs be a source of pleasure to survey the world when newly created by almighty power. It was designed by infinite wisdom, intended to illustrate the divine benevolence, and was built for the residence of man, one of the noblest works of Jehovah. It presented beauty and glory; its completion was celebrated by the songs of angels; and its great Creator pronounced his work "all very good." Man in a peculiar sense was happy. The earth and its di-

versified scenery charmed his sight; the varied sounds of its inhabitants were melody in his ears; and its fruits were pleasant to his palate. The companion that God had created for him was all he could wish her to be, and what was better than all this, he was on terms of friendship, and held constant communion with his Maker.

But, alas! while we indulge ourselves in the contemplation of this delightful scenery, we are reminded of the awful change that has taken place. Man has offended God by rebelling against his laws, and now the divine favour is withheld; angels look at us with pity, and devils with triumph; the earth is cursed for the sin of man, and its various inhabitants rise up in opposition to him; and man himself is awfully degraded, the energies of his mind are contracted, and his prospects of future glory are obscured. Unless a Mediator is found, to reconcile him to God, he must perish without hope, and unless his soul undergoes a new creation, he cannot dwell in the future paradise of bliss.

The awful consequences of the fall of Adam were soon seen in the barrenness of the earth, the wildness of the brute creation, and the bad passions, the diseased bodies, and the dying frames of the human race. The first-born of our parents is introduced to our notice as a sinner and a murderer. Let us enter on the short and affecting history, and be concerned to derive improvement from it.

It is perfectly natural, when parents are blest with children, to entertain the highest expectations of their future excellence and happiness. When our first parents had sinned, Jehovah graciously promised a deliverer; and when her first-born entered the world, Eve imagined that *he* was the promised Messiah. It shewed her faith in the promise of God, but she did not then know, that before the deliverer appeared it was necessary that the awful effects of sin should be made fully evident, and that the providential arrangements of Jehovah would take four thousand years to accomplish his designs, and bring "the fulness of time" for the appearance of Christ. Eve little imagined that her beloved child had brought into the world so depraved a heart, that would lead him to rebel against God, distress his parents, and murder his brother. Well might the wise man check an inordinate joy at the birth of a child, and ask—"Who knoweth whether he will be a wise man or a fool?"

There can be little doubt but that Cain and his brother Abel were both instructed in the knowledge of God, so far as their parents possessed that knowledge. But valuable as is a religious education, and powerful as are its restraints, it is not always that it preserves its possessors from the the most awful crimes. Depravity is deep rooted and inveterate, and when all may appear amiable and promising without, feelings and dispositions of the most sinful nature may be rankling within the heart. Cain presented an offering to the Lord. He did not slight the forms of religion; but, alas! that offering was not composed of the proper materials, nor was it accompanied with suitable feelings. Hence, while the offering of Abel, of the firstlings of his flock, presented in humble dependence on the promised Messiah, was accepted, the sacrifice of Cain was rejected by that jealous Being, who not only requires us to pay him homage, but expects it to be done in the way of his own appointment.

Persecution, or opposition to those who serve God in an acceptable manner, seems inherent in the human heart. As men are naturally haters of God, they must hate those who enjoy his favour, and are concerned for his honour. When the fire from heaven descended, and shewed the divine acceptance of Abel's offering, and the same token was withheld from Cain, it called into exercise all the strong feelings of jealousy and hatred to his brother. The affection he bore him by nature seemed to be gone, and revenge, however unreasonable, to have taken its place; and as he cannot shew his opposition to God in any other way than injuring his brother, he selects the most hateful methods to shew the malice that reigned in his bosom.

It has often been remarked, that religious disputes rise higher than any other; and we see it exemplified here. True, Abel has imbibed much of the spirit of that world to which he is rapidly hasting, and he shews the meekness and the affection that adorn the saintly character; but this spirit increases the rage of Cain, who is fully influenced by Satan. His anger knows no bounds, and he is careless as to the consequences of shewing that disposition. Wearing the mask of friendship, he invites him to the field, where they had probably often held brotherly intercourse, and in an unguarded moment he deprives him of life.

What a series of reflections rush into our minds, as we contemplate this awful fact! Perhaps death before had never entered our world; and how affecting the thought, that the first departure of a human being from our world was occasioned by a murder, and that murder the result of eminent piety in the person of its subject! What must have been the feelings of our first parents, as they surveyed the remains of their beloved son! Well might they call him Abel, and *mourn;* well might they say that "man, at his best estate, is *vanity.*"

On the supposition that Abel was the first who entered the realms of felicity from our world, we cannot but imagine that feelings of delight would fill the breasts of each of the angels on his account, while they would, if indeed it were possible, feel a momentary horror at the means by which he was dismissed from earth. But his sufferings are now over, and he shall for ever enjoy an infinite reward, for his attachment to the service of God; angels hail him as delivered from the sufferings and persecutions of a sinful world, and as being their companion for ever; and Jesus must view him with holy delight, as being the first fruits of that harvest of immortal souls, given him for the reward of the sufferings he had engaged to endure.

But what are the feelings of the wicked fratricide? Who can describe the agony of his conscience, or represent the horrors of which he is the subject? The scene is viewed with interest by the Supreme Governor of the universe, and it is not long before he calls the sinner to account for his crimes. Cain acts the hypocrite before his Maker, denies a knowledge of his brother, and impudently asks—"Am I my brother's keeper?"—We are shocked at such conduct on his part, but do we never exemplify his spirit? Do we never profess that before God, which we never felt? Do we not willingly remain ignorant of misery that we could readily relieve? Do we not, towards perishing sinners, cherish the feelings of Cain, and make but

little exertion for their salvation? And will not God surely visit us for these things?

The despair of Cain, when he is sentenced by Jehovah, was indescribably awful. Jehovah, by some mark, distinguished him from all other men, and threatened the most tremendous punishment to the man who should take away his life. Thus did he long continue him in the world, shewing men the dreadful effects of sin, and suffering the vengeance of divine wrath. What distinguishing mark he bore, we cannot say: perhaps it was, as *Saurin* suggests, a garment different from those worn by others; possibly it was some mark on his forehead, as some have thought; or might it not be the agony of despair, as depicted in his countenance? His feelings must be most acutely harassed, or he would not have exclaimed, "My punishment is greater than I can bear!"

The question has been asked, Who could take vengeance on Cain for the death of Abel, when we read not of his having any other relatives, his father and mother excepted? A moment's consideration must convince the inquirer, that, though Moses has not mentioned the fact, there must have been many inhabitants on the globe besides them. A very learned writer, referred to by *Saurin*, supposes the melancholy event to have occurred in the year of the world 128; and shews, that by this time there might have descended from our first parents not less than 421,164 persons. Among such a number, Cain might well imagine there were many who would be disposed to revenge the death of such a man as "righteous Abel."

We will not attempt to describe the misery that Cain felt through life. He travelled from place to place; then attempted to banish the load from his mind by building a city and engaging in business; but all was in vain. He lived a life of misery, and is exhibited as an object of infamy to the end of time.

"His life is an oppressive load,
That hangs upon him like a curse;
For all the pleasure—thoughts that glowed,
Are now extinguish'd by remorse!
And death! oh, death! 'tis worse! 'tis worse!
How dreadful in the grave to lie,
Yet sleep not! Evermore to nurse
The worm that will not, cannot die!"

KNOX.

Let it ever be our anxious concern to guard against those risings of anger that are displeasing to God, and lay the foundation of unhappiness to ourselves and others; let us see the impossibility of concealing sin from the eye of God, and let the consideration that all our actions and thoughts are open to his view, preserve us from transgressing his law; let us reflect on Abel as a type of the holy Jesus, who manifested the spirit of love and of meekness when murdered by his enemies; let us see that sin will be followed by the stings of conscience, that faithful witness for God in every human breast; and let us recollect that God will avenge himself on every transgressor. The day of punishment may be long deferred, but a period will come when we shall receive the reward of our doings before an assembled universe. The last great day will bring to light many transactions that have hitherto been concealed from human view, but which Jehovah will finally disclose. "For there is nothing hid that shall not then be revealed."

J. B.

*Folkestone.*

## On Dreams and Spiritual Agency.

Every one knows with what facility objects can be presented to our contemplation by means of the imagination. In this way, a prisoner in his gloomy cell may transport himself into regions of light and liberty, and may view, in every clime, the wonders of creation and the busy scenes of life; and thus, though encumbered with heavy chains, he may travel with more rapidity than light itself. In such an excursion, however, if the mental faculties in general are not dormant or disorganized, he is constantly attended by consciousness, a monitor that reminds him at every step that his flight is ideal only. But when slumber steals upon the captive, consciousness is silent; and then the varied scenes presented to the mind are viewed as realities: so that, instead of suggesting the actual state of things at every step, consciousness reserves the information till the moment of waking, when the whole is disclosed at once, and the supposed reality is found to have been a *dream*.

Insignificant, however, as dreams in general are, there are doubtless two classes of agents that have access to our minds when sleep has, in a great measure, impaired our own agency. In the first place, holy angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation:" and as God, in his wisdom, has, in the present age, hidden their benevolent operations from our view, we cannot conceive of their having any influence with mortals, but by invisible access to the mind.

In the dispensations of Providence, therefore, angelic agency may induce a Laban to act the part of a friend instead of acting otherwise; and such agency may affect the slumbering as well as the wakeful. But the interposition of Providence is one thing, and divine revelation is another. For there can be no reasonable doubt, that angelic agency still forms a link in many a mysterious chain of Providence: but angelic agency has already formed the *last* link of divine revelation, and through the medium of that agency the Divine Spirit has said, "If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18. If, therefore, we embark on the trackless ocean of dreams and phantoms of the imagination, we may wander far from the truth, and never see land again. Nor is any temptation to such departure to be listened to for a single moment. "Though we," says the Apostle, "or an angel from heaven, preach any other gospel unto you than that which we *have* preached unto you, let him be accursed." Gal. i. 8. The misguided, therefore, are not to be followed. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

In the second place, from the declarations of Scripture concerning temptation, and from the invisibility of the tempter, we are led to the conclusion, that *evil* angels also effect their purposes by having access to the human mind; and if they can find their way to our imagination when the other mental powers are in lively exercise, there can exist no doubt respecting their access to an excited imagination, when reason and consciousness are not on the alert. Under such circumstances, therefore, Satan's captives are never safe; as he who is the tempter one day, may facilitate the discovery the next. For, in the absence of other means, a thought suggest-

ed by the great Accuser may lead to a certain line of conduct, which otherwise would not have been pursued; and this line of conduct may bring to light some hidden work of darkness. Thus it may be inferred, from the operations of both classes of spiritual agents, that if human means fail, there is no lack of agency to verify God's declaration to the sinner—"Be sure your sin will find you out." Numb. xxxii. 23. While the guilty, however, have so much reason to tremble, the faithful follower of Christ has nothing to fear. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Ps. cxii. 7.

But, however familiar wicked spirits may be with some of the most secret of past transactions, of which they have been the instigators, and concerning which they can make suggestions, either amid the gloomy silence of midnight, or in the bright effulgence of noonday, yet futurity is a province never subjected to the powers of darkness. All presumptuous prophecies, therefore, have been destitute of the divine signature. For even if some things predicted in such prophecies have actually taken place, the predictions themselves have been entitled to no more credit than the shrewd guesses of sagacious politicians, or those random assertions which occasionally coincide with ultimate facts, according to the doctrine of chances. Hence, in Deut. xiii. 1—3. we read, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder *come to pass*, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." It was not, however, in the nature of false prophecies, to have any material portion of truth in them; and hence a false prophet was easily detected. "If thou say in thine heart," says Jehovah, "How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. xix. 21, 22.

If such be the state of things, let the Christian professor be on his guard against any ignis fatuus, or delusive light, that may lead him out of his way. It was a good saying of our forefathers, that "what comes from God leads to God again." It is, therefore, a very suspicious circumstance, if we have dreams and impressions that excite such a joy as sin will not extinguish. For it is in the nature of all sin to grieve the Holy Spirit, and if he withdraw his sensible presence, the *joy* of the Holy Ghost must necessarily cease to be the joy of the fallen professor.

There is also great reason for alarm, if we profess a religion in which we have no right eye to pluck out, no right hand to cut off, and no cross to take up. In fact, if dreams and impressions divert our attention from the wholesome words of Jesus Christ, and induce us to form high expectations of heaven, while the world is the master we serve, we only call the Saviour, Lord! Lord! and identify ourselves with those of whom he has said, "Every one that heareth these sayings of mine, and DOETH THEM NOT, shall be liken-

ed unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." Matt. vii. 26, 27.

There is nothing, however, in the sayings of Christ, to discourage those who are hungering and thirsting after righteousness; and there is not a man on the face of the earth who would not be safe in fleeing to the Saviour, and in living by faith on him from day to day. But faith is produced by heavenly influence, and does not exist without its kindred graces. In short, the graces of the Spirit are like the colours of the rainbow, in which one colour never appears alone; and in which each colour is vivid or faint, in proportion to the vividness or faintness of the other colours. In the Christian life, indeed, there is not at all times equal scope for the display of all the graces, but as far as there *is* scope, the blended colours of the spiritual rainbow are found to co-exist. Now, at all times there is scope for the love of holiness, and therefore if any graces exist, this cannot be dormant. It is impossible, therefore, for genuine faith to exist, without being accompanied by the love of holiness; and consequently no man flees to Christ, without wishing to be saved from the *power*, as well as from the *guilt* of sin. It is the want of this union of desires that makes the prayers of mere professors like sounding brass or a tinkling cymbal. "Ye ask," says James, "and receive not, because ye ask amiss, that ye may consume it upon your inordinate desires." James, iv. 3. Thus we may see the importance of being led by the Spirit of God, and thus we may learn to appreciate the encouragement given by our Lord, when he said, "If ye being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13.

Nor should we cease to watch as well as pray. For if Satan can transform himself into an angel of light, it is of the utmost moment to be secure against his plausible delusions. It is essential that the sword of our warfare be a true Jerusalem blade; and such is the volume of inspiration. Our Lord himself used this sword, when he resisted the tempter by referring him to what was written. This, then, should be a constant weapon in our warfare. Whatever leads us to a devout attention to the word of God, should excite our gratitude to divine Providence; but the word of God *itself* is "the sword of the Spirit," with which the Christian must fight his way to heaven. Nor should Scripture be wrested from its connection. In fact, by such a procedure, even the atheist might receive countenance in his awful error. For the words, "There is no God," are certainly words to be found in Ps. xiv. 1. But the moment the connection is consulted, it will be seen that this atheistical language is the language of a man abhorred by the Holy One of Israel. Let no man, therefore, deceive himself, or suffer Satan to deceive him, by separating what God has joined together. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James, i. v. And having thus sought wisdom from above, let the man who wishes to be right endeavour to ascertain the mind of the Spirit of God, by diligent reading and serious meditation. Yea, let him seek wisdom as silver,

and search for her as for hid treasures. Thus, whilst the misled professor has midnight darkness around him, and an awful precipice before him (Prov. iv. 19.), "the path of the just becomes more and more enlightened, till the effulgence of day descends upon it, and makes it as safe as it is delightful." J. F.

*Stratford, Essex.*

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THE NATURE, EVIDENCES, AND ADVANTAGES OF HUMILITY. BY THE LATE REV. DR. JOHN RYLAND, OF BRISTOL.

(*Continued from p.* 502.)

THE great *advantages* of humility may be easily gathered from the preceding observations. These, and many other considerations, should be improved by you, dear brethren, as *motives* to excite you earnestly to seek after, and constantly to cultivate, this inestimable grace, as well as to watch against the opposite evil, *pride*. Humility is a characteristic whereby God has often described his dear children, and under which he has addressed to them many of the exceeding great and precious promises of his word. God has recommended this ornamental grace to you, as "of great price in his sight," 1 Pet. iii. 4.; and exhorted you to "be clothed therewith, as with a garment," 1 Pet. v. 5. Our Lord declares, that he that is most *humble*, and like "a little child, the same is the greatest in the kingdom of heaven." Matt. xviii. 4. Accordingly, the most eminent saints have always excelled in this grace. It is one of the most conspicuous beauties in the lovely character of Jesus, and wherein he particularly exhibits himself as his people's example, sweetly inviting them to learn of him, who is meek and lowly in heart, with an assurance of its happy effects in promoting an heavenly tranquillity and sacred composure of soul. Matt. xi. 29.

We hinted already at the tendency of *Gospel doctrines* to cherish the deepest humility; let us add a more particular exemplification of that remark. Surely you cannot reflect upon any of the great truths of the everlasting Gospel, which are the sources of all your consolation, without perceiving abundant reason to be humbled to the very dust. For instance, can we think of the *mediation of Christ*, the foundation of all our hope, and forget what rendered a mediator necessary? If we had been what we ought to have been, we should have stood in no need of any. Nor is it usual, among wise men, to have a mediator employed to settle a trifling dispute. But our offences, alas! were far from trifling. They were great — so great, that even in the opinion of the Friend of sinners, the Mediator who undertook to reconcile us to God, it must have been an everlasting reproach on the divine character, to forgive them without a *sacrifice*. Although he had such interest with our offended Sovereign, on the one hand, and was so hearty in desiring our salvation on the other, he could do nothing in the case without becoming our *surety*, and making himself a *sacrifice* for our sins; he could not pretend to desire any mitigation of our punishment, but would sooner bear it *all* himself, than let it be suspected that God could connive at such guilt as ours. But can we ever forget what made *such* a mediator and *such* a sacrifice necessary — a sacrifice of more worth than all the universe? The need of such merit proves our demerit, and thus reflects shame on us in the highest degree. If we would lie low, let us repair to

Calvary. Say, why did the Son of God die the most *shameful* of all deaths? Was it not that he suffered for the most shameful of all crimes? Why did he make his exit with the *wicked*, but to shew what we deserved? Why *between* heaven and earth, as if unworthy a place in either, but to point out our real character? We glory in the doctrine of *imputed righteousness*, but even this reflects disgrace on us. Had we not been naked to our shame, we should have stood in no need of the righteousness of another. We rejoice when we recollect our *effectual vocation*, but how should it humble us to reflect what it was which rendered that work necessary! Had we not been like the deaf adder, which stoppeth her ear, which will not hearken to the voice of the charmer, charming never so wisely, the calls of God's word and providence had been sufficient. But we were proof against *them*. Christ's servants piped to us the melodious songs of of salvation, but we would not dance; they mourned to us, in doleful accents, of hell and damnation, but we lamented not. Mercy and wrath concurred to woo and awe us; were not these sufficient? No, we had loved strangers, and after them we would go. We hated Christ without a cause, and would not come to him for life. Not but that a return to God was a thing right enough in itself, the rightest, fittest, happiest thing in the world. Surely there was misery enough in our former state to sicken us, and charms enough in Christ to allure us to him. Nothing prevented it but wilful ignorance, obstinacy, enmity, unbelief, pride, and madness. It must be our extreme badness of heart, that rendered that promise necessary — "A *new heart* also will I give you, and a *new spirit* will I put within you." If you, brethren, who are *called to be saints*, look *back* to the original source of your salvation in your *eternal election*, you have equal cause for gratitude and self-abasement. How *right* was it for God to take state upon himself, and say — "I will have mercy on whom I will have mercy!" He might as well have passed by one *creature* as another, for he was not bound to insure the happiness of any by an absolute decree; and might as well, when he clearly foresaw our universal apostacy, have determined to sacrifice one *sinner* to his justice as another, when he knew all would do things worthy of death. You, therefore, have no room for boasting; since unmerited grace alone prevents your calling the damned your brethren, and hell your home. But your election was *free* and *absolute*. For if God would have us, he must be determined in the matter. Oh, brethren, with what shame and thankfulness should this idea fill your breasts!

Furthermore, do we rejoice in an *unchangeable covenant?* Never let us forget what rendered such a covenant necessary. Was it that God wanted binding? Was he ever known to be fickle or false? No, but he knew what we should prove. Every promise in the covenant of grace implies something exceeding bad in us. Why did Jehovah say, "I will make a new covenant?" Was it because the former covenant was a bad one? No, but *finding fault with* THEM, he saith, "I will make a new covenant," &c. Heb. viii. 8. Why did he add, "I *will* be their God, and they *shall* be my people?" No need of this, but for that he knew we would not have him for a God; we would sooner substitute any idol in his room, and give ourselves to any one than him. As if he had said,

"I know you; you would sooner make a god of your bellies (you beasts!) than have me; you would sooner give yourselves to any idol, to any sordid lust, than be my people: but I *will*, and you *shall!*" His saying, "I will put my law in their inward parts, and write it in their hearts," &c. is as if he had said, "I know that such is their abominable depravity, I might write it any where else in vain! and even then, so bent are they to backsliding, that were I not to exert my almighty power, they would go off and apostatize after all." So then, if we look *forward*, the promises of *continued sanctification* and *persevering grace* should still farther excite self-abasement. For after God has brought us into his ways, we should never hold on if he had not engaged for us, "they shall not depart from me." So then, if ever we get to heaven, it will be because God willed it, and owing to nothing else, for we never do any thing of ourselves but turn away from God. Oh, what humiliating truths are these! What glory is due to God, and what shame to us! Well might he say, "Not for your sakes do I this, saith the Lord Jehovah, be it known unto you; be ashamed and confounded for your own ways."

As all the *doctrines* of God's *word* are calculated to humble us, so it may be expected all the *dealings* of his *providence* will be wisely adapted to answer the same happy end. The most common occurrences of every day may well remind us of our incessant dependence on God, and the more remarkable interpositions of his hand in our favour, should inculcate the same truth with additional weight. Our special trials are designed to abase us in a variety of ways, by trying the weakness of our graces, the strength of our sinful passions, and giving God an opportunity to display his transcendent wisdom and glory. Pride is the most stubborn enemy to God in the human heart, and therefore God will persist, all through life, in contriving and executing ways and means to mortify it. All the way he leads us through the wilderness is a *right way* to *humble us*, and bring us down to *our own* place, that we may readily give him *his own* place, and rejoice in his highness. Study humiliation, therefore, for God is determined to humble you if ever he saves you. Indeed, if you have any true spiritual wisdom, you will be thankful for every means that promotes this happy end, and endeavour to improve all your trials for the increase of your humility. Study the law and gospel, and your own hearts and lives, with this very point in view. Look back on the mischievous madness of your former course. Compare your present attainments with your advantages and your obligations. Notwithstanding all the sweet and awful methods God has taken with you, the obligations he has laid you under, the infinite pains he has taken to bring you to a right spirit, how much unmortified pride and rebellion remains to this day! Was ever wretch so vile! How far, how infinitely far are you from being what you ought to be! What shame and confusion of face belongs to you! Could you once have thought you would have proved such a froward, ungrateful creature, as you have been since your conversion? How must holy angels or saints in heaven abhor your frame of mind! How must God himself abhor you, did he view you otherwise than as clothed with the righteousness of his Son! Watch, then, and pray against pride; and make the growth of

humility a main test of all growth in grace. Examine—do you get poorer in spirit than ever, more inwardly and deeply sensible of your wants and weakness, your vile and sinful defects, your entire dependence on God, your infinite obligations to free grace? And does this humility appear genuine, by its influencing your whole conduct, making you more watchful, patient, meek, forgiving, modest, thankful, more willing to be the servant of all, &c.? You cannot well thrive in any other grace, unless you grow in this; and if you increase in real, genuine humility, you cannot be in an ill condition. Without it, all gifts, privileges, honours, and external advantages, are likely to become ruinous temptations to pride, and means of falling into the condemnation of the devil. So far as it is possible for a person to have the exercise of any other grace, while he is greatly deficient in humility, there is danger that Satan will take occasion from thence to lift him up to the pinnacle of spiritual pride, that he may afterwards cast him down into an horrible pit of sin and sorrow. In fact, all supposed experiences that are not accompanied with deep humility, are suspicious and dangerous, if not wholly delusive.

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### Burning of Widows in India.

For some years past the hideous practice of Suttees, or of widows being burnt with the bodies of their deceased husbands, has not been done without the permission of the British Resident of the district having been first obtained. It appears that the Court of Directors had sent a letter of instructions to the Bengal Government (which they refused to adopt), previously to the condemnatory resolutions of the horrid practice lately adopted by the Court of Proprietors, at the recommendation of John Poynder, Esq. of Bridewell Hospital.

It is gratifying to find, from some papers recently printed by the House of Commons, that "the resident and local officers of the Oriental Government are in favour of the practicability of abolishing that sanguinary rite, without the slightest danger to the British empire in India."

The Report of the Committee thus concludes:—"If the result should be a determination to prohibit the practice, we would recommend that the prohibition be accompanied or preceded by a conciliatory address to the inhabitants of the districts in which the practice prevails, expressive of the benevolent motives, and regard to their happiness in which it originated, *and pointing out the extreme wickedness and cruelty of the practice, and the abhorrence in which it must be held by the Supreme Being, whose protecting arm the British Government is the instrument of extending to them for every good purpose, and for shielding them from every injustice and oppression.*"

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### Register of Births.

It will be gratifying to our readers to be informed, that from a decision of the Vice Chancellor, Nov. 1827, the validity of the register of *births* at Dr. Williams's Library has been established.

It having become necessary in a Chancery suit, that a person named John Wood, of Croydon, whose parents and himself were of the Baptist denomination, should be proved to be of age, a copy of the register of his *birth* from the above mentioned Library was obtained, and his father and another person, who were present at his birth,

proved on oath that he was the individual named in the affidavit: "*upon the reading of which,*" says an eminent Counsel, "*his Honour was pleased to order a sum of money, amounting to nearly 400l., to be paid to that individual; so that his Honour must have considered the affidavit as sufficient evidence of the time of his birth.*"

We hope the above instance will satisfy persons of the Baptist denomination, that if their children's *births* are registered, either in a book belonging to the congregation to which they respectively belong, or in their family Bible, as well as at Dr. Williams's Library, an *affidavit* to the identity of the person, by two competent witnesses, will be sufficient evidence of the birth in a court of law.

We have been informed that some Baptist parents, from the fear that Dissenting registers were invalid, have endeavoured to divest their minds of their religious objections, and for the sake of a good register of their children's *births*, have taken them to the parish churches and had them *sprinkled!* It is hoped, after reading the above statement, such inconsistent conduct will never be repeated, which is certainly "doing evil that good may come;" and for which there can no longer be any plausible excuse. We strongly advise parents to enter the *names* of their children, and the days of their birth, in their family Bible, as the book most likely to be taken care of; and also to have the *signatures* of the doctor and others who were present affixed; that in the event of their being dead at the time such evidence is required, their hand-writing might be attested. J. I.

# POETRY.

## On Mortality.

*By W. Cowper.*

Happy the mortal who has traced effects
To their first cause, cast fear beneath his feet,
And death, and roaring hell's voracious fires.
VIRG.

Thankless for favours from on high,
Man thinks he fades too soon;
Though 'tis his privilege to die,
Would he improve the boon.

But he, not wise enough to scan
His best concerns aright,
Would gladly stretch life's little span
To ages, if he might.

To ages! in a world of pain;
To ages! where he goes
Gall'd by affliction's heavy chain,
And hopeless of repose.

Strange fondness of the human heart,
Enamour'd of its harm!
Strange world—that costs it so much smart,
And still has power to charm!

Whence has the world his magic power?
Why deem we death a foe?
Recoil from weary life's last hour,
And covet longer woe?

The cause is Conscience—Conscience oft
Her tale of guilt renews;
Her voice is terrible, though soft,
And dread of death ensues.

Then, anxious to be longer spar'd,
Man mourns his fleeting breath;
All evils, then, seem light, compar'd
With the approach of death.

'Tis judgment shakes him—there's the fear
That prompts his wish to stay;
He has incurr'd a long arrear,
And must despair to pay.

Pay! Follow Christ and *all* is paid;
His death your peace ensures:
Think on the grave where he was laid,
And calm descends to yours.

# REVIEW.

*Brief Memoir relative to the Serampore Missionaries, Bengal.* 8vo. pp. 89. Price 1s. Parbury, Allen, and Co.

*(Continued from p. 516.)*

We attempted to shew, in our last Number, that the terms "Serampore Missionaries," as applied to designate a separate body from the Society at whose expense they had been sent out to India, was a complete *misnomer;* and also, that until after the death of Mr. Fuller, nothing had been said by the brethren at Serampore, from which it could have been imagined that they were not the *bonâ fide* missionaries of the Society in England. In proof of these remarks, we adduced an extract from their ever memorable form of agreement, entered into in 1805, by the missionaries at Serampore, in common with all the other missionaries at that time in India, and also an extract from a letter of the late Rev. Wm. Ward, written October, 1813, which stated that all the property which had been realized by himself and Drs. Carey and Marshman, whether of houses or printing stock, &c. was "the property of the Society."

The attentive reader of Dr. Marshman's "Brief Memoir" will perceive, that the whole force of his argument for the purpose of attempting a justification of his conduct in breaking off from the Parent Society, rests upon the statement, that immediately after his arrival in India, so early as the year 1800, the missionaries at Serampore had considered themselves *unconnected* with the Society at home, except by "co-operation," in common with all "who desired to promote the same common cause!" Let the following paragraph be carefully and cautiously read:—

"The ideas which Dr. Carey entertained from the beginning, respecting the manner in which missions can be effectually supported, were simply these, that whatever aid individuals might require at first, they should as soon as possible support themselves, meet, if possible, their missionary expences, and manage their own affairs, co-operating at the same time with their brethren at home who desire to promote the common cause. It so happened that the views of his brethren who had lately arrived, fully coincided with his own, and as they had been informed by their esteemed brother Fuller, that the sum which they could engage to send out for the support of six brethren, their wives and children, was about 360*l.* annually, it became necessary for them to look around and see whether they could by unexceptionable means reduce their principles to practice. With this view, in February 1800, (one of their brethren having died,) the five survivors entered into a voluntary agreement, by which they resolved to form out of the product of their individual callings, one common stock, devoting it under their own direction to the support of their families and the cause of missions, and interdicting all private trade. Their eldest brother having lived some time in India, had brought with him from Mudnabatty various articles of value; for these, the brethren recently arrived, therefore paid him, with a view to their individually proceeding in the course intended. In August 1800, their brother Fountain died, and in July 1801, brother Brunsdon, so that the three survivors, Carey, Marshman, and Ward, were left to pursue what had been originally contemplated." p. 32.

This statement, in regard to what Mr. Fuller told Messrs. Marshman, Ward, Grant, and Brunsdon, prior to their leaving England, viz. that all the support which they and "their wives and children" were authorized to expect from the Society, was "but about 360*l.* annually," ought to have been supported by incontestible evidence. Nothing like it appears in the "Periodical Accounts" of that period, nor will any who knew Mr. Fuller, and were acquainted with the solicitude which he constantly expressed for the comfort of the missionaries, soon give credit to a representation so injurious to his character. What! when there was a *large balance in hand*, after all the expences had been defrayed of sending these missionaries, and their wives and chil-

dren to India, is it conceivable that the noble minded Secretary should have told them, that they must not depend upon the Society for more than half the sum necessary for their support?

We are confident, as regards all the missionary objects which Dr. Marshman attributes, in pages 33 and 34 of his "Memoir," to the *union* of the missionaries at Serampore, that they were all assisted by the annual grants sent from the Society at home! We are certain also, that these remittances were made under the supposition that the missionaries at Serampore were the missionaries of the Society; and if this were not the fact, we repeat, there was great disingenuousness in those missionaries, that their friends at home were suffered to labour under such an erroneous impression, and to propagate such a delusion. But if at that early period of their residence at Serampore, they became a separate body, why did they settle in trust for the Society, the three first houses purchased by funds from the *product* of the missionaries' labours, and the money sent from England. Dr. Marshman says, that until the year 1810 they united their funds with those sent out by the Society, but afterwards kept them *distinct!* Why, then, we again ask, had they not made it known? Our firm conviction is, that *had Mr. Fuller lived till now*, the Christian public, whether in India or in England, would never have heard either of "distinct funds" or of "Serampore Missionaries."

Dr. Marshman quotes, p. 50, a sentiment of Mr. Fuller, from a letter written to Mr. Ward, March, 1813. "We do not consider ourselves," said he, "as legislators for our brethren; but merely as co-workers with them. If ever the Committee begin to legislate for India, I should expect they would issue a declaration of independence, and I should not be sorry if they did." We feel obliged to Dr. M. for this quotation, because it fully proves what we have asserted, that Mr. Fuller never dreamed the Serampore brethren had become an "independent body." We can easily conceive how disappointed he would have felt, and how indignantly he would have expressed himself, had any one acquainted with the fact since disclosed, said to him, "Notwithstanding the Serampore brethren have not 'issued a declaration of independence,' they yet consider themselves only as co-operating with those brethren at home who desire to promote the common cause; but as regards any kind of *dependence* on the Society, be assured every thing they have purchased, and all they have accomplished, has been without receiving either funds or directions from their brethren in England!" p. 59.

It is not, however, difficult to perceive the intention of Dr. Marshman in giving this quotation; it is what lawyers would call an *inuendo*, the proving of which nullifies an indictment. We deny the *implied* accusation, that the Committee of the Society, since the death of Mr. Fuller, has attempted to *legislate* for the brethren at Serampore: on the contrary, their conduct towards them has been uniformly that of deference, respect, and affection. They have invariably united conciliation with firmness in refusing to compromise the rights or to surrender the property of the Society: instead of their filling the station of legislators, or attempting to do so, it has been their hard fate for ten years, like that of *Sysiphus* in the fable, to roll a stone up the mountain, and after thinking they had accomplished their object, to find it rolling back again with accumulated weight, and increasing their difficulties. The only attempt at proof, made by Dr. Marshman, of these legislative attempts in the Committee, is given in p. 61. He states that a letter, sent from Oxford, December, 1816, contained "various resolutions, tending to invest the Serampore brethren *with the direction of the Society's affairs in India.*" Surely, this was not in the tone of legislation! And this, it appears, is the only ground on which the "Serampore missionaries" have thought it indispensable to their comfort and usefulness, to "issue a declaration of independence!"

For the history of the measures which produced the open rupture be-

tween the missionaries at Serampore and the Committee, we must refer our readers to the last Annual Report, and to the "Brief Memoir" of Dr. Marshman. Soon after, it seems, the arrival of Dr. M. in England, he proposed to the Committee, in November, 1826, that *one tenth* of the general receipts of the Society should be granted to the Serampore brethren. This was complied with, on the alone condition "*that regular information be given of the mode in which the money so voted should be expended.*" In less than three months after this, and before Dr. M. had received any fresh instructions from his brethren in India, he made a new proposal, *that as 2,400l. per annum was indispensably necessary for the missionary efforts either made or contemplated at Serampore, he declined asking any specific sum, but wished to know how much the Committee would grant, leaving him to apply to the public for the remainder.*

Instead of complying with this request, it appears the Committee proposed to take upon the Society the whole expence of supporting, not merely four of the out stations which they learned had, after Dr. Marshman left Serampore, been placed upon their funds, but *all* the out stations; thus providing for the whole Missionary expenditure and thereby relieving the Serampore brethren of the burden of which they complained. As a proof, too, of their anxiety to prevent disunion, they proposed "*that the superintendence of the stations should be confided to Drs. Carey and Marshman during their lives, only reserving to the Society the nomination of their successors.*" Dr. M. it appears, resolutely objected to this arrangement, and the Committee as determinately adhered to their proposition; the disunion, therefore, became inevitable. The manner in which the Committee state this circumstance, is highly creditable to their feelings and conduct:—

"In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the Committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were intrusted to a body asserting entire independence—who would still appeal to the public by a separate agency—whose demands were continually rising—and for the support of stations which were to be governed by the irresponsible council of a college.

While the Committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the gospel of his Son!" p. 57.

We have understood (though it is not mentioned in the Annual Report), that a short time after this disruption had been effected, by the unreasonable demands of Dr. Marshman, a letter was received, signed by his colleagues, the Rev. Dr. Carey, Messrs. Mack and Swan, and Mr. J. C. Marshman, expressing their high approbation of the treaty which Dr. Marshman had made with the Committee in November, viz. that *one tenth of the general receipts should be annually remitted to the Serampore station.* From this circumstance, and others which might be mentioned, it is certain that to Dr. Marshman, without the direction or concurrence of his associates, is this unhappy measure to be solely attributed.

It remains to be known whether the venerable Dr. Carey will approve this last measure of his colleague, and sanction the disruption which he has effected, without, as we think, any just cause whatever. We hope, on account of the reputation which Dr. C. has obtained, and because we have the highest opinion of the simplicity and integrity of his character, that he will be found to disapprove of the separation; and that he will soon again be known as the affectionate coadjutor of the Committee, and as the faithful missionary of the Society.

We cannot conclude this article without expressing our firm persuasion, that the conduct of the Committee, in refusing to relinquish the claims of the

Society upon the first purchases made at Serampore, and by refusing to vote the funds of the Society, without having a control over their management after the deaths of Drs. Carey and Marshman, will be generally approved; so that they will still share the confidence and liberality of the Christian public, both in the Indies and in Britain. But surely, on reflection, Dr. M. will feel cause for bitter regret, that he should, on such light grounds, have separated himself—that he should, if his influence be sufficient (which we apprehend to be the case), rend away for ever the Serampore station from the Baptist Missionary Society. And for what purpose is all this opprobrium and danger incurred? *To secure for the missionaries at Serampore a state of independence; that is, that they may be a separate body from the Society at home!* But had their connection with the Society been maintained, which demanded from them no sacrifice of the liberty of managing exclusively their own affairs; which required from them no acknowledgement of inferiority, as though they were the servants of the Society; how much disunion would have been prevented among those ministers and others at home, who are earnestly and equally desirous of promoting the cause of the Redeemer in India, by the instrumentality of the Baptist missionaries! We shall not cease to lament that the day should have ever arrived, to witness the existence of two Particular Baptist Missionary Societies for propagating the Gospel in India; and that it has become necessary for others belonging to the denomination, besides the Committee of the original Society, to have their names published as receiving "subscriptions and donations in aid of *Missionary stations, Translations of the Scriptures, Schools*, and *Female Education*."

That Dr. Marshman has, by these measures, made a breach, and a wide breach, in the Society, is a most affecting fact. It is possible, certainly, that these events may turn out for the furtherance of the Gospel in India, though we cannot at present discover their tendency to effect it: unless, indeed, it should effectually lead all who are employed in conducting those missionary undertakings, to act up fully to the inspired directions, "*Let no man glory in men:—he that glorieth, let him glory in the Lord.*" If the members of the Society have thought more highly of their senior missionaries than they ought to have done, considering them to be "men," however eminently distinguished as ministers of Christ, they have now been taught, painfully taught, their folly and their sin, in having so done. Is not God speaking by this event to the Society, as he did to Gideon (Judges vii. 2.), "*The people that are with thee are too many for me to give the Midianites into thy hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me?*"

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*A Funeral Sermon, occasioned by the Death of Miss Elizabeth C. Preached at Barbican Chapel, on Lord's Day Morning, July* 1, 1827. By the Rev. John Styles, D.D. Westley and Davis.

An exquisite piece of writing, in the author's best and happiest style. His remarks on the resurrection of the widow of Nain's son are admirable throughout. But we cannot assent to the 'startling proposition,' as Dr. Styles himself calls it, without more qualifying and modifying than he is willing to allow;—we cannot *generalize* on a subject where divine sovereignty is all in all. Every man's days are numbered: whether they shall be many or few, depends altogether on the will of God. It was best for Jonathan to die in his youth, and it was best for David, his beloved friend, to die "in a good old age, full of days, riches, and honour." What was the age of the amiable young female whose death occasioned this discourse, the preacher has not told us. It was best for her, no doubt, to die when she did; but let us not be guilty of such a *non sequitur*, as to infer, that therefore it would be best for every young disciple to die in youth. He that hath "the key of David," will determine on every case singly and separately; and let bereaved parents and

all the other tribes of mourners be reminded, that they will be sure to approve all his measures, as soon as they shall be able to understand them.

We respectfully submit to Dr. Styles's consideration, in reference to p. 26, that if David had died before he wrote the 51st psalm, it would have been an incalculable loss to the church of God.

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*Nature and Grace; or a Delineation of the various Dispositions of the Natural Man, contrasted with the opposite Character of the renewed Mind.* By Mrs. Stevens. 12mo. pp. 414. Seeley.

The advertisement informs the reader, that "the pages here offered to the public contain the substance of a course of subjects, considered in a Catechetical school for young persons and adults, assembled for the purpose of investigating divine truth."

A short extract from the Essay on Idleness, will give our readers an idea of the style and sentiments of this *female* instructor:—

"The arguments produced to justify indolence in spiritual concerns, are equally wicked and weak. No honest man can venture to say, that there is solidity in such pleas. Who knows whether he is elect or not? Has God proclaimed the secret, and revealed among his counsels, who are the chosen ones, and who are not? This is a secret never developed, until the Holy Spirit's witness blesses the regenerate soul with the spirit of adoption, and exhibits the new creature in Christ Jesus; it therefore, never can be affirmed, that just reason for indolence is discoverable from such a source. The Lord has on the contrary commanded us to give all diligence to make our calling and election sure, and has addressed his creatures, in such general terms, that sinners of every description are encouraged to make an appeal, and are left inexcusable if they neglect this caution. They may throw the censure on God's decrees, but the truth is, their own depraved and idle nature is the spring of all that disinclination and tardiness in these concerns. Thus upon examination it will be proved, and must be confessed by the ingenuous mind, that excuses such as these fall before the force of truth, and that the baseness of their origin leaves the pleader more guilty in proportion to the subterfuges he uses to escape from what is true."—p. 322.

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*History of the Transmission of Ancient Books to Modern Times; or a concise Account of the Means by which the Genuineness and Authenticity of ancient historical Works are ascertained: with an Estimate of the comparative Value of the Evidence usually adduced in support of the Claims of the Jewish and Christian Scriptures.* By Isaac Taylor. Holdsworth. Price 8s.

The interests of literature and of religion cannot be separated, because Revelation has been committed to writing, and all our *credenda* and *agenda* are contained in one book. Yet, unhappily, these great interests are often placed in opposition, by pretenders to learning among infidels and by inconsiderate zealots in religion. We have been highly pleased with Mr. Taylor's able and ingenious work, which, we trust, will be rendered extensively useful. The illiterate believer, indeed, never inquires who translated the Bible, nor who printed it; nor considers at all how it came to assume the form in which it now appears. To him it drops from heaven, like manna in the wilderness, but a theological student will be expected to know more of this matter, and by the volume now before us, his curiosity may be gratified. Nor can it be creditable to any minister who is set for the defence of the Gospel, to be entirely unacquainted with researches of this kind. To those who read and admire the classics of antiquity, it will be interesting in a high degree; for if it be a dry subject, Mr. Taylor has made it wet and verdant from the Castalian fount.

We would respectfully suggest to Mr. Taylor, that his "*three* lines of proof" may perhaps more correctly be made *four*, by adding *versions* to the outline given at the commencement of the first chapter. And, indeed, this seems to be required by what he has himself said on the importance of early *translations*, in p. 36 and p. 215.

*The Recent Sufferings of the American Missionaries in the Burman Empire during the late War, with their signal Deliverance, by being conveyed to the British Camp. From Authentic Documents.* Edinburgh: Waugh and Innes. Glasgow: Ogle. Dublin: Tims. London: Duncan, Nisbet, Westley. Price 1s. 6d.

NONE of our readers, we presume, can be unacquainted with the American Baptist mission in the Burman empire, or with the very interesting account that has been lately received of the sufferings of Dr. Price and Mr. and Mrs. Judson, during the late war. The object of the tract we have announced is to bring together the leading events in the history of this mission. This we consider a very useful kind of publication, as it is often desirable to be able to refer to such a work, many persons who would not take the trouble of becoming acquainted with them, either by reading various annual reports, or by examining the different communications which are scattered for a series of years throughout periodicals. We are happy to see another tract, entitled "Otaheite," of the same description, giving a connected account of the various missions to the South Sea Islands, and contrasting very happily the state of the inhabitants while living in heathenism, with what it is now under the influence of the Gospel.

The particulars contained in the "Recent Sufferings of the American Missionaries" are the following:—1. The origin of the mission, and the very providential circumstances which led Mr. and Mrs. Judson to the Burman empire. 2. The visit of Mr. Judson and Mr. Coleman to Ava, with their interview with the Emperor. 3. The distress of the native converts when the missionaries proposed to leave Rangoon. 4. Mr. Judson and Dr. Price's visit to Ava, when, in consequence of Dr. P.'s medical character, they were invited to reside in the capital. 5. The voyage of Mr. and Mrs. Judson up the Irrawaddy, and their settlement at Ava. 6. The sufferings of Mr. and Mrs. Wade, and Mr. and Mrs. Hough, at the attack of the British on Rangoon; and lastly, the almost unexampled sufferings of Dr. Price, and Mr. and Mrs. Judson, during the war, with their deliverance, by being sent to the British camp.

These incidents are happily wrought into one continued narrative, and in addition to the communications directly sent to this country, there are some that have been received from America. On the whole, this little book is highly fitted to give a connected view of the principal events in the history of this mission. It is an excellent publication, to be used as a reward book in Sabbath schools, or for village and juvenile libraries, as it is so full of striking incident, that the youthful mind cannot fail both to be interested and improved by it.

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*Practical Discourses, to promote the Improvement and Happiness of the Young.* By HENRY BELFRAGE, D.D. Third edition, enlarged. Whitaker. 7s. 6d.

THIS is a very interesting volume to those who are young, and not less so to those who are parents and teachers. It contains twenty-two discourses, which we earnestly recommend to our readers. The topics on which the excellent author has expatiated with his usual ability, are the following:—The religious and moral Education of the Young (three discourses)—Early seeking of Christ encouraged—The homage due to a father's God—The duties of Brothers and Sisters—The Young comforted on the death of a Mother—The meekness and gentleness of Christ recommended—The guilt and punishment of the children that mocked Elisha—The good Conduct of a Young Servant—On Prayer—Early acquaintance with the Scriptures recommended—The early Observance of the Lord's Supper—The Young warned against Folly—The Friendship of Jonathan—The Young reconciled to early death—Warned against vicious passions—Called to follow departed Saints—The Filial Piety of Joseph—The Character of Absalom—On early union to Christ—Lessons on Providence for the benefit of Youth.

# LITERARY RECORD.

## *New Publications.*

1. *The Law of Christ in relation to Offences unfolded, in an Address to the Churches of the Congregational Order in the County of Lancaster. By George Payne, A.M. Resident and Theological Tutor of the Blackburn Independent Academy.* Holdsworth. Price Fourpence. A very judicious tract, written with Christian affection. We cannot but wish it were in the hands and in the hearts of the members of all our churches.

2. *Divine Hymns, &c. By the Rev. Rowland Hill, A.M. Thirteenth Edition, with the Author's final Corrections.* A good reward-book for a good child at home or at school.

3. *A Practical Sketch of the Character of David, &c. By Robert Newstead.* Holdsworth. Price 1s. This little work contains a comprehensive view of the Monarch of Israel, and is written on evangelical principles.

4. *The Ultimate Design of the Christian Ministry; a Discourse delivered at Petersfield, April 15, 1827, before the Hampshire Association of Independent Ministers. By T. Binney.* Hamilton and Adams. Price 2s. An evangelical Sermon, containing some fine passages; but we fear it is too lengthy, too wordy, and too full of oratorical flourishes, to be extensively useful.

5. *Internal Evidences of Christianity deduced from Phrenology. By Medicus, Member of the Edinburgh Phrenological Society.* Longman and Co. Price 3s. 6d. boards. We admire the ingenuity of this pious *Medicus;* but if a recent article in the Edinburgh Review has not satisfied him that his theory is a vanity, we advise him to read the last volume of Dr. John Mason Good's Book of Nature.

6. *Oriental Observations and occasional Criticisms, more or less illustrating several hundred Passages of Scripture. By John Callaway, late Missionary in Ceylon.* Holdsworth. Price 3s. boards. The Bible is an Oriental book, and every European and every American needs light from the East, to elucidate the opinions, laws, customs, manners, and ceremonies, to which there are numberless allusions in the sacred volume. We are indebted to Mr. C. for a large portion of valuable information in a condensed form. It reminds us of good old Thomas Fuller's exclamation—"Oh, what a feast of knowledge will it make, when both Jew and Gentile shall jointly bring in their dishes thereunto; the former furnishing the first course, with many Hebrew criticisms and Rabbinical traditions (some of them gold among mere dross) on the O'd Testament; the latter supplying the second course, on the whole Scripture, with solid interpretations out of fathers, schoolmen, and modern divines. Oh, happy day for such as shall behold it! and we all ought to pray for the speedy dawning thereof."—*Pisgah sight of Palestine*, p. 201. edit. 1662.

7. *An Address at the Ordination of the Rev. John Bell, Jonathan Crowther, and others, at the Conference of Wesleyan Methodist Ministers, held in Manchester, August*, 1827. *By Richard Watson.* A fine, manly, noble discourse, worthy of the strong mind of the author. One short sentence made us smile a little, where Mr. Watson says, "One of the characters of genuine Wesleyan Methodism is, that it is abhorrent of the spirit of Sectarianism." p. 18.

8. *The Further Progress of Colonial Reform; being an Analysis of the Communication made to Parliament by his Majesty at the close of the last Session, respecting the Slave Population in the British Colonies.* Hatchard. 2s. 6d. A pamphlet highly interesting to all who are praying and labouring for the abolition of negro slavery, and the "free course" of the Gospel in the West India islands.

9. *A Defence of the Missions in the South Sea and Sandwich Islands, against the Misrepresentations contained in a late Number of the Quarterly Review, in a Letter to the Editor of that Journal. By William Orme.* Holdsworth. Price 4s. boards. We have read with the highest satisfaction and delight this triumphant refutation of the calumnies contained in the Quarterly Review: it will receive the attention, no doubt, which it most richly deserves, and be found subservient to that great cause in which now, happily, all denominations of Christians have embarked.

10. *The Christian's daily Walk in Holy Security and Peace. By the Rev. Henry Scudder; with an Introductory Essay, by Thomas Chalmers, D.D.* Whitaker, 4s. 6d. boards. A book recommended by two divines so eminent as Owen and Baxter, widely as they differed on some points, cannot need any recommendation of ours. Dr. Chalmers says, referring to them, "We know of no work which better merits the high commendation which these competent judges have bestowed on it."

11. *A Practical View of the prevailing Religious System of professed Christians, &c. By William Wilberforce, Esq. Introductory Essay by the Rev. Daniel Wilson, A.M. Vicar of Islington.* Whittaker, 5s. boards. The venerable name of the author will always secure attention to what he has written on any subject; and, in this instance, the interest will not be lessened by the introductory essay, which is a valuable one.

12. *The Almost Christian Discovered; or the false Professor Tried and Cast. By the Rev. Matthew Mead. Introductory Essay, by the Rev. David Young, Perth.* Whitaker, 3s. boards. Matthew Mead says, "I have cared, as not to give children's bread to dogs, so not to use the dog's whip to scare the children.' The Introductory essay is very judicious and elegantly written.

13. *A Serious Call to a Devout and Holy Life, &c. By William Law, A.M. Introductory Essay, by the Rev. David Young, Perth.* Whitaker, 5s. 6d. boards. It is much to be desired that this celebrated work, which Dr. Johnson praised so highly, may never be published any more, without the Evangelical notes, which Mr. Young has supplied, and the valuable Introduction which he has written for this edition.

14. *Tracts, by the Rev. Thomas Scott, Rector of Aston, Sandford. Introductory Essay, by Thomas Chalmers, D.D.* Whitaker, 6s. 6d. boards. The tracts included in this volume are, the Force of truth—the warrant and nature of Faith in Christ—a discourse on Repentance—a treatise on Growth in Grace—on Election and final Perseverance. The Introduction by Dr. Chalmers is very evangelical.

15. *Persecution for Religion Judged and Condemned. First published in London, in the year* 1615. *The fourth edition, with a preface. By Joseph Ivimey.* Wightman and Cramp. pp. 82.

16. *Miscellaneous Pieces: comprising a brief History of Dissenters; and Memoirs of Miss Ann Price, Daniel Cuxon, Caleb Vernon, and Charles Whitfield. Also an introductory address on the Constitution of Baptist Churches. By Joseph Ivimey.*

These tracts are peculiarly adapted for Sunday Schools, and Juvenile Libraries.

17. *The early Life of Christ, an Example to the Young. By Henry March, author of "Sabbaths at Home."* Holdsworth. 12mo. pp. 187. The text from which the observations are drawn, which make up this book, is Luke ii. 40—52. It might be read with improvement by young persons, if its high price, *four shillings*, do not prevent their purchasing it.

18. *Religion in India. By the Revds. S. Laidler, and J. W. Massie, recently from India.* 8vo. 9s.

## *In the Press, &c.*

In one volume 12mo. printed in a bold type, for the use of the aged, sick, and dying. Dying Sayings of Eminent Christians, especially Ministers of various denominations, periods, and countries: selected and arranged in the alphabetical order of the names of the deceased. By Ingram Cobbin, A.M.

In one vol. 8vo. with a portrait, Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late J. M. Good, M.D. F.R.S. &c. With numerous illustrative Selections from his unpublished Papers. By Olinthus Gregory, LL.D. &c. are expected to be ready for delivery on the 1st of January.

The Process of Historical Proof explained and exemplified, to which are subjoined, observations on the peculiar points of the Christian Evidence. By Issac Taylor, jun. Author of "Elements of Thought," and "Transmission of Ancient Books."

The four following Works by the Rev. James Hinton, A.M. and George Cox, of the Classical School at Oxford.

1. First Steps to the Latin Classics; comprising simple sentences, arranged in a progressive series, with directions for Construing, and a Literal Interlinear Translation.

2. Parsing Lessons; containing the Grammar and Syntactical Parsing of every word in the First Steps to the Latin Classics. In two parts.

3. Easy Roman Histories, abridged from classical authors; with directions for Construing, and an appendix, as a companion to the "First Steps to the Latin Classics."

4. A Complete Vocabulary of all the words which occur in the "Easy Roman Histories:" in which the words employed with unusual meanings, are pointed out by a distinct reference.

*** The "First Steps" may be had without the "Interlinear Translation," and bound up with the "Parsing Lessons."

The Balance of Crime, or the guiltiness of Socinianism, compared with the guiltiness of Profligacy, addressed to young doubters. By the Rev. Isaac Taylor of Ongar.

The Omnipresence of the Deity, a poem; designed to illustrate the Presence of God over the Works of Creation, and in Human Life. By Robert Montgomery.

# OBITUARY.

## MR. JOHN WALLIS.

Mr. John Wallis was born at Colnbrook, Bucks, May 11th 1752. O.S. and died at Sussex Place, Kent Road, November 11th, 1827, in the 76th year of his age. His death was unexpected, and being by the attack deprived of speech, he had not an opportunity of expressing the feelings of his mind. He seemed, however, to be fully aware of his situation, and to meet death as it approached, with tranquillity and firmness.

From early life he constantly attended divine worship, and was remarkable for his modest and unassuming carriage; was a great observer of human life, and possessed a sound judgment. It may, with strict propriety, be said of him, that he heard and judged for himself, and was never known to give a hasty opinion of others; while he expected consistency in those who professed to be the followers of the Lord Jesus Christ. He evinced by his strict integrity and uprightness, his being just in all his dealings and transactions with his fellow creatures. His great tenderness of conscience, and the interest and pleasure with which he attended upon the means of grace, shew the gospel had a powerful influence upon his mind. He always acted with impartiality and affection in his family; indeed his general character and conduct would have been an honour to a member of any Christian church: all who knew him, say, "The memory of the just is blessed."

He has left behind him an aged widow in her 86th year, who instead of anticipating the stroke she is now called to bear, has for several years been expecting her own dissolution; also three children, members of the Baptist Church at Maze Pond, (where he was a constant hearer for more than forty years), to whom his memory will ever be dear, and from the knowledge they have of his views of the plan of salvation by our Lord Jesus Christ, and of his Christian walk and conversation, doubt not but that his name is enrolled among the sons of God; and his family ere long hope to meet his spirit in that happy state where all the redeemed of the Lord will be united in the triumphant Church above.

J. W.

## MR. K. SPICER.

Died at Folkestone, Kent, Nov. 8, aged 94, Mr. Kennet Spicer, who for the long period of *seventy-seven years* adorned the Gospel of the Redeemer, by a holy life and conversation. He joined the Baptist church in that town in the year 1750, and through life was distinguished for the simplicity of his faith in Christ, the patient resignation with which he endured trials that would have bowed many to the grave, and the cheerful reliance he placed on the providence of God, when reduced to adversity. His funeral sermon was preached by Mr. Belcher, from Acts xxi. 16. "An old disciple;" in which he endeavoured to illustrate the character of an aged disciple of Jesus, to exhibit the view in which he should be regarded, and to suggest the improvement which should be made of his removal. The wife of the deceased survives him, and is in the 97th year of her age.

## REV. JOHN GILES.

Died, on Thursday morning, Nov. 15, at Eythorn, Kent, the Rev. John Giles, aged 68. We hope to furnish a Memoir of him in some future Number.

# GLEANINGS.

## DESCRIPTION OF NAVARINO.

(*From P.M. Correlli's Historical and Geographical Account of the Morea*, 1687.)

*Zunchio* or Navarino (p. 52.)—Zunchio which Ptolemy calls Pylos, and Stephen of Byzantium, Coryphasium and Navarino, 10 miles distant from Coron, is built on a rising ground, at the foot whereof is its port, wherein 2,000 vessels may ride at anchor: on the right hand of the same stands the New Navarino; the ancient one is a fortress, which, lying so much in the eyes of the enemies, has been no small temptation to them, and upon that account has more than once changed its master. On the 21st of June 1245, Selister Bassa was taken in this port with a great number of ships, which he commanded for the siege of Candia.

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The port of Navarino, in European Turkey, on the S. W. coast of the Morea, north of Modon, now and henceforth rendered celebrated by the recent sanguinary conflict between the combined fleets of Turkey and Egypt and those of England, France, and Russia, in which the former were totally annihilated, is the largest in Morea, and is said to be capable of containing 2,000 sail. It is formed by a bay of considerable extent, the entrance of which is secured by the Island of Sphacteria or Sfagia, and the north and north-west sides protected by a range of high hills. The passage leading to the bay is small, and lies between the island and the continent. The harbour thus formed is both secure and commodious. The town of Navarino, situated on the bay, is well built, but the streets are narrow and dirty, as well as steep and uneven, from the nature of the ground; its population is about 3,000, the most of whom are Turks. It is a place of considerable trade, owing to the excellence of the port. The fortifications consist of four bastions and a citadel. The only ruins of interest are a large aqueduct, a fountain, and some marble pillars, which support the facades of the grand mosque. Old Navarino lies at the north end of the bay, and is supposed to occupy the site of the ancient Pylos. The adjacent country, called the Plain of Navarino, is fertile and well cultivated. 72 miles S.W. of Argos, and 88 S.W. of Corinth. Long. 21. 25. E., lat. 37. 5. N. Navarino was the theatre of another tragedy in the late war, to which none but wars between the slaves and their taskmasters ever give rise. Well fortified, and possessing one of the finest harbours in Europe, this city is built in the immediate vicinity of the ancient Pylos. In the month of August, 1821, Navarino was ably defended by the Turks against the siege of the Greeks, who made several vigorous sorties; but, at last, every kind of sustenance being exhausted, after devouring even their slippers, they were forced to capitulate. Ypsilanti had sent one of the best and most distinguished of his friends, Tipaldo, the Cephalonian, to conduct the siege. Tipaldo was a man of virtue and abilities, who, after practising as a physician in Bessarabia with great success, abandoned the profession to take his part in the national war, and it was his presence that chiefly induced the Turks to treat about a surrender; for such was their obstinate resolution, that they had placed barrels of gunpowder under their houses, with the intention of blowing up the town, when a longer resistance should become impossible.—*Modern Traveller.*

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## BLESSING OF THE WATERS.

At the ceremony named, "The blessing of the Waters," which is annually observed at St. Petersburg on the 6th of January, numberless mothers, notwithstanding the rigour of the season, take their infants to be baptized in the river, and on such occasions, the hands of the officiating priest have sometimes been so benumbed by cold, that the child has been known to slip through his fingers, when the current has immediately and irretrievably carried it under the ice. In this case, the mother readily consoles herself with the firm belief, that an infant thus drowned in holy water, goes the shortest way to heaven.

# INTELLIGENCE.

## FOREIGN.

### FRANCE.

Our readers will be gratified by the following extracts from the Correspondence of the Continental Society :—

The *Quakers*.—Some years ago a French member of the Society of Friends, living at C. near N. going to St. E. founded there a little flock of Quakers, altogether of persons who had left the Romish church ; he visited them, and sometimes wrote to them. This little flock is few in number, but very interesting. More than a year ago the King's Attorney-General at St. E. obtained judgment against them ; their meeting was dissolved, under a prohibition to assemble, and condemnation to a fine ; the whole was accomplished by a very arbitrary act of Mr. Attorney-General at first, and afterwards of the tribunal which judged them ; but not one member of this little flock has turned back.

The *Jansenists*.—It is needless, gentlemen, for me to inform you, who those are, that are known by this name in the church of Rome ; every one knows it, and if I were to describe them in one word, I would call them the Evangelicals of the Romish church; they are not separate from the church of Rome, but they are hated in it. The Jansenists are still numerous in France ; you are sure to find the Holy Scriptures in their hands, and to please them very much by conversing with them of a free salvation by faith in Jesus Christ. Their number is pretty considerable at St. E. where they have a priest of their faith, to whom they confess.

The *Beguins*.—This is a select and interesting class of people, of whom I must give you some precise information. At the distance of a league from St. E. between this valley and that of St. C. there is a large village called St. J. de B. Thirty years since this village had a Curé, named B. who taking advantage of the French revolution, which had disorganized every thing, drew off his whole parish, in order to seduce them to his own opinions, and persuaded these good people to sell their property, to put all into a common stock, and set off to Jerusalem. The whole village rose in a mass, and marched out with the Curé B. at their head ; they proceeded a few leagues ; but the Government then stopped them, imprisoned some, and forced others to go home. The Curé B. fled to Paris, where he still lives in a state of separation from the Romish church ; those whom he seduced returned home, where they remain to this day as much separated from the church of Rome as the Protestants themselves. The following is what I am able to collect about their faith ; it is a lamentable mixture of the good and the bad. They acknowledge no other authority in matters of religion than the books of the Old and New Testament, which they study very diligently ; they have neither priest nor minister, nor place of meeting, nor festival, nor public assembly. They are daily waiting for the coming of the prophet Elias, who is to spring from one of their virgins ; some of them believe that he is already born, two years ago, and that he is concealed in some part of France. Their system is to stand separate from every Christian communion in the world, and to form a separate people. This information I procured from the mouth of one of their principal members. They have no communication with any one, and a person must inspire them with very great confidence to obtain the knowledge of them that I have done. You see, Gentlemen, in this, that considering their state, there is something to grieve, and something to rejoice at. We are afflicted at remarking so many errors ; but we rejoice at seeing in their hands the Word of the Lord, for which they have a great respect ; we are glad also to see them decidedly separated from the Romish church, with which they have no communion at all. The name Beguins, which they bear in these countries, has been given to them in derision. There are at least 400 of them, and they declare, that they know they have brethren of their faith in other parts of France, and particularly in the neighbourhood of Paris and Orleans. Some years ago, a great improvement took place amongst them by the manifest interposition of Divine providence. Our friend, Mr. Wilder of New York, whose business often called him from Paris to St. E. was stopped near St. J. de B. by an accident that happened to his carriage ; the hind boot being broken, a great quantity of religious tracts which were in it, were scattered on the road ; while they were repairing the carriage he entered into conversation with a woman, and was very much surprised to find, that she had separated from the Romish church, and loved the Word of God ; she was a Beguin. From this time

Mr. W. anxiously sought to do good to those Beguins, whom he then became acquainted with. He sent them some Bibles and religious tracts, and by means of these books several of them were brought to see the errors of their creed, and led to the Saviour. This old woman in particular was converted, and died two years since in the faith. Her family, I have observed, are walking in her steps.

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TURKEY.

*Religious Inquiry among the Jews.*

The Correspondence of the Rev. H. D. Leeves with the Committee of the British and Foreign Bible Society, contains many interesting facts respecting the state of religion among the Jews at Constantinople. The following extract is from a letter dated Jan. 5, 1827 :—

Nov. 10. "A Jewish Rabbi and another Jew, both believers in Christ, came to me, and I believe them sincere. I was much pleased with the Rabbi, who said, that for three years he had read the New Testament, and believed; that his wife was of the same sentiments with himself; that he read the New Testament to her, and instructed her; and that they conversed much together on the subject. All he does at present is in secret; but I think he is almost ready to confess Christ before men, and to suffer death for His name. On the following day the search began for all those who had been denounced to the Jewish Rabbis as having visited Mr. Hartley and myself, and as desiring to become Christians. Two of them were seized, one of them bastinadoed, and both thrown into the Bagnio, where they still remain in irons. Two or three more, I am told, were also taken up, but released after a short imprisonment. Three others, who were afterwards baptized, found means to secrete themselves; the first, a bookbinder; the second, the Rabbi abovementioned; the third, a youth about sixteen years of age, of respectable family and good expectations. All my preparations having been made for my tour in Romelia, I was obliged to leave Constantinople on the 10th, and to commit the superintendence of this affair to Mr. Hartley; having previously visited the men in their place of concealment, and found them stedfast in their resolution, and anxious to receive baptism. I did not return hither until the 9th of December.

In the meantime, the pursuit after the missing Jews being hot, and the danger of their discovery great, Mr. Hartley resolved to comply with their earnest request for baptism. The bookbinder was baptized by the name of John Baptist; the Rabbi, of Peter; and the young man of John. They behaved with great devotion; and when their critical situation was set before them by Mr. Hartley, declared themselves ready, if necessary, to meet every suffering, even that of death itself, for the name of Christ. Being subsequently removed to another house from the one in which they were first secreted, they were denounced to the Jews, through the treachery of an Armenian barber, who had shaved them, and was tempted by a bribe, and the Turkish guard being called in, seized them, together with the Armenian, in whose house they were, and conducted them to the prison of the Porte. This happened on the 1st of December.

Having thrown off their Jewish dress and put on the European, this circumstance went against them in their trial before the Turkish authorities. It was, indeed, their design to escape from Constantinople, and the very next day was fixed for their departure; but providence, doubtless for wise and good purposes, ordered it otherwise. When brought before the Grand Visir, the Seraskier Pasha, the Reis Effendi, and other great Officers of the Porte, they boldly declared themselves to be Christians; they said, that the only reason why they were persecuted by their fellow-countrymen was, because they believed that the Messiah was come; and they asked the Turks whether they also did not believe that this was true. They presented their haratch papers, saying they were faithful subjects of the Sultan, and that their humble desire was to be allowed to live as such, protected by the Government from the persecution of the Jews. After their seizure, the Jews had used all their efforts to obtain the execution of one of their number. Sentence of death was passed upon the bookbinder by the Grand Rabbi and his three assistants, and a petition was presented to the Dragoman of the Porte (himself formerly a Jew), offering him a large reward if he would obtain for them its being put into effect. "We demand," they said, "the death of this accursed man, whose blood be on us." This circumstance is the more remarkable, as the Jews never allow, if possible to prevent it, any one of their nation, whoever he may be, or whatever crime he may have been guilty of, to be put to death by the Turks. To prevent this, their national purse is always open, and thousands and thousands of piastres are given on such occasions. Here, however, was a crime similar to that which our Saviour and his Apostles had committed; and they were prepared to avenge it with a similar blindness and obduracy. May the veil, ere long, be taken from their hearts, and I trust in God the time is rapidly approaching!

The Dragoman of the Porte, to his honour, refused to dip his hands in innocent blood, and in a conversation with Mr. Hartley, compared their conduct to that of their forefathers before Pilate; and all that their interest and money could effect, was to obtain a sentence that they should be sent to the Bagnio, the prison of the Arsenal, for a term of six months.

During this critical interval between the 1st of December, the day of their apprehension, and the 7th, when they were committed to the Bagnio, which they passed at the prison of the Porte, they were cut off as much as possible from all intercourse with their friends, and were assailed by the Jews with every kind of temptation to renounce their faith. A full pardon and immediate deliverance were promised them, if they returned to their old religion, and death was held out to them as the consequence of their perseverance. The young man was the principal object of these assaults, whose father, now returned from Adrianople, and intended father-in-law (for though so young, he was already affianced in marriage, and the money of the dowry paid), left no means untried to reclaim him. He has, however, shown throughout an admirable firmness, and a lively faith and zeal; nor does he appear to have had more than one moment of weakness during the whole course of his severe trials: this was shortly after his apprehension, when he was assured, that if he returned to his parents and old religion he would not only secure himself from punishment, but that this would be the only means of saving the lives of the Armenian and his two friends;—turning to whom, he said, "For your sakes I must yield." They however, exhorted him not to be deceived by the professions of the Jews, but to stand firm, and that, if necessary, they would all die together. His courage was immediately restored; and he has ever since, by his example, been the main support and encouragement of the little band. On one occasion especially, their fortitude was put to the test; for the Jews, seeing that they could not work upon them by promises, had it finally announced to them that their fate was sealed, and that the next morning they would be led to execution. Thus, for a whole night, they had the view of death before their eyes; and they spent it in reading the New Testament with weeping and prayer. The other Jews were left in prison with them, whom the bookbinder (or, as I should now say, John Baptist) reproved for their unbelief in the Messiah, exhorting them to follow their example, and become martyrs for the name of Christ. These Jews, unmoved by their behaviour and exhortations, wrote to the Rabbis, to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of the prisoners in the Bagnio consists in being chained two and two, with heavy chains, and employed in the laborious works of the Arsenal, under the superintendence of the Turkish guards, who beat them if they do not perform the task to their liking. There are about 700 persons in this prison, of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the Arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the Agha and Officers, to beg they might be kindly treated, and not put to severe labour. In consequence of this mediation, they passed the two first days unmolested; but after this, several Jews came, and among them the father and intended father-in-law of the young man, who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days, until the matter coming to our knowledge, our Ambassador was so kind as to send his dragoman, and by his representations to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half; although, being still in the class of chained prisoners, they have continued to labour with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel used for raising the masts, and fixing them in the vessels of war, by a similar accident to which two men had been before killed before their eyes. They are now, however, recovered from their bruises, and will not, I believe, be henceforth employed in similar works. The father of the young man has been indefatigably persevering in his endeavours to recover his son, and has repeatedly come to the prison with his mother and relations, persuading and entreating him with tears to return to them, and promising him every thing he could desire; but he has constantly repulsed them, telling them to lay aside all hope of changing his resolution; that Jesus Christ was now his father and mother; that he preferred his chains with Christ to all they could offer him; and that when they renounced their errors, and became Christians, he would then acknowledge them as his relations. Among other encouragements they have had in their trials, have been messages from some of their Jewish friends

from without, who partake in their sentiments, exhorting them to stand firm, that they gloried in their fortitude, and that their own hope was in their perseverance. I trust, indeed, I may say with truth, that they have conducted themselves like true Christians; and it has been remarked, that the faith and love to Christ shown by these new converts may put to shame those who have long borne the Christian name. When in the height of their sufferings, they professed themselves ready to die for the love of Christ; and said, that their Saviour taught them that if their enemies took away their life, this was all they could do, and that they hoped their souls would be happy with him for ever. Their Christianity is indeed the work of the New Testament; and the Members of the Bible Society may rejoice over their conversion, as the fruit under God, of their exertions in the circulation of the Scriptures. I have no doubt, at the same time, that they derived great benefit from the instructions of Mr. Hartley, both before and during their concealment, who, a few days after their sentence was passed, took his departure for Malta, in consequence of a letter he received from England, and left them to my care. They look up to me, indeed, as their protector; and I have done, and shall do, every thing that lies in my power to alleviate their sufferings, and to procure, if possible, the shortening of their term of imprisonment. I am, at the same time, incurring considerable expense; for the expenses of persons confined in a Turkish prison, where there is much extortion, are very considerable; and although I have received some assistance from friends here, I am already about 1000 piastres out of pocket, and I expect I shall have still to disburse treble that sum before I see them clear of their trials. I should think myself, however, criminal in not doing what I can; and I trust my friends in England will not think me unreasonable in asking them to assist me in fostering this little spark, which may hereafter become a flame.

P. S. I cannot resist adding one additional circumstance I have just learnt concerning our three Christian Jews. During the time they were in concealment, they never entirely liked the idea of quitting Constantinople, though they thought they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the Gospel to their brethren. They therefore often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterwards might remain in Constantinople to be Evangelists to their brethren in error: the bookbinder is particularly zealous for this object; and he chose the name of John Baptist, from his wish to imitate his example, and like him, to prepare the way for the Saviour, by preaching to the Jews." pp. 61, 62—65.

## DOMESTIC.

### PERSECUTION DEFEATED.

A case was decided in the Arches Court, Doctor's Commons, on Tuesday, Nov. 20th, which will check the intolerance of some of the clergy in Wales, who have been in the habit of tormenting young people of the Baptist denomination, by refusing to marry them unless they agreed first to be baptized according to the forms of the established church. On the occasion referred to, a Mr. Jenkins, a Baptist, who resided in the diocese of St. David's, ventured to *remonstrate in the church!* with the litigious parson who had refused to perform the marriage ceremony for his daughter. To display the "brief authority," with which the law invests even a Welsh clergyman and churchwarden, an action was commenced by Mr. Barrett, in 1824, against Mr. Jenkins for "*brawling!*" a punishable offence with heavy fines, &c &c. in our ecclesiastical courts. The brawling Baptist, not alarmed, appeals, and his appeal is admitted! For more than two years, nothing is heard further from the prosecutor, but at last it is intimated by him, that "there had been an intention of abandoning the suit, which had been instituted with the view of ascertaining whether the refusal of a minister was legal in such cases." But what had this to do with the charge of brawling? The following is curious: "Dr. Lushington commenced with great severity upon a passage in a letter from the adverse party," [whether the churchwarden or the parson, it is not said] "which intimated that the appellant, who was a poor Welsh farmer with *ten children*, might be induced to cry *preccavi*, through fear of the costs!" May we not hope even this clergyman will be taught to cry *peccavi!* Surely he now should say, "I have sinned." Perhaps the following judgment will operate towards bringing him to repentance!

"Sir John Nicholl thought that the duty of the court in this case was obvious. The delay had been gross, and was the less excusable, inasmuch as the subject matter rendered it expedient to press for an earlier decision instead of hanging the suit over the defendant's head. The court was bound to dismiss the suit; and he should not simply dismiss it, but decree the appellant (Mr. Jenkins) 30*l.* *nomine expensarum.*"

The Dissenters should unite as a body, and petition Parliament to replace them in regard to marriages in the situation in which they were till the reign of George II. when they celebrated marriages in their meeting-houses.

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RE-OPENING OF SALTER'S HALL MEETING.

This neat and compact place of worship was re-opened on Wednesday the 14th November. The interesting services of the day were commenced by the Rev. E. Parsons, jun. and the Rev. Isaiah Birt, late of Birmingham, delivered a very impressive and suitable discourse, from John xvii. 17. and Dr. Newman offered up the concluding prayer. The sermon in the afternoon was preached by Dr. Collyer, who very appropriately selected 1 Cor. iii. 11. for his text, on which he enlarged with much feeling and ability. Dr. Rippon and the Rev. Joseph Fletcher, A.M. conducted the introductory and concluding parts of this service.

The Rev. Isaac Mann, A.M. delivered an excellent and powerful discourse in the evening, from Matt. xxi. 42. The Rev. Edward Steane, of Camberwell, prayed before the sermon, and the Rev. W. Gunn, of Aylesbury, concluded the services of the day. The Rev. Messrs. Edwards, of Watford, Davis of Walworth, Popplewell, Dyer, and Lewis of Highgate, also assisted in the various services. A liberal collection was made which will be devoted to the liquidation of the expenses already incurred in preparing the place for re-opening, and toward the expenditure necessary in carrying on the worship of God in future. The attendance was numerous and respectable throughout the day. It was truly gratifying to those who have taken a deep interest in this undertaking, to be favoured with the countenance and co-operation of most of the principal ministers and friends in and near London. The pulpit will be constantly supplied by highly respectable and acceptable Evangelical ministers, mostly from the country. There will be preaching every Lord's day morning and afternoon. The services will commence a quarter before 11 and 3 o'clock. As this place of worship has been rescued from the profanation of its late possessors, solely on public grounds, the managers look with confidence for liberal pecuniary support from the Christian public. Subscriptions will be thankfully received by the Treasurer, W. Bousfield, Esq. the Secretary, Mr. J. Powell, Hand Court, Upper Thames Street, in the vestry after each service, and by any of the following gentlemen, who form a provisional Committee:—

Messrs. S. Bagster, M. Bedome, N. Bosworth, J. Bousfield, J. Deane, jun. W. B. Gurney, J. T. Hinton, M. G. Jones, John Low, James Low, J. J. Luntley, E. Marlborough, P. Millard, T. Pewtress, Joshua Russell, S. Salter, Deputy Saunders.

The Rev. John Mack of Clipston, and the Rev. John Jackson, Hebden Bridge, are the supplies for the four last Sabbaths in December, and Rev. Mr. Murch and Mr. Curwen the first sabbath in January.

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## ORDINATIONS, &c.

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SCARBOROUGH.

On Friday, August 9, the new Baptist chapel, Scarborough, was opened for divine worship, when three sermons were preached: in the morning by the Rev. W. Steadman, D.D. from 2 Chron. vi. former part of the 18th verse; afternoon, by the Rev. B. Godwin, of Bradford, from Matt. xxiii. 37.; and in the evening by the Rev. L. Forster, of Blackburn, from Luke xv. 10. On the following Sabbath three sermons were preached: in the morning by the Rev. L. Forster, in the afternoon by the Rev. J. New, of Bradford Academy; and in the evening by the Rev. B. Godwin. The devotional exercises by the Rev. Messrs. Harness, Goodwin (Wesleyan), Edwards, Hithersay, and Evans. Although the weather was very unfavourable and stormy, yet the congregations were good, and the collection amounted to about 50l.

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KNOWL HILL, BERKS.

On July 17, the new Baptist Chapel at Knowl Hill, near Maidenhead, Berks, was opened for public worship, when three Sermons were preached by Mr. G. Comb, Mr. William House, and Mr. Coleman of Colnbrook. A collection was made after each service, which amounted to £14.

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CAMBRIDGE.

A meeting was held at Soham, on Wednesday, June 13, in the Baptist Meeting-house, for the purpose of forming a Missionary Society for the North-east part of Cambridgeshire.

In the morning an excellent and appropriate sermon was preached by Mr. Thodey, of Cambridge, from Judges v. 31. In the afternoon, Mr. Haylock, of Cambridge, (in the absence of R. Foster, jun. Esq.) took the chair, and several gentlemen addressed the meeting in an interesting manner. Mr. Pepper, of Melbourne, preached in the evening, from Matt. xiii. 39. The collections amounted to 6l. 17s.

WEST DRAYTON.

Mr. Andrew Gardiner Fuller, was ordained over a newly-formed Church at West Drayton, near Uxbridge, Sept. 26. The Rev. S. Green, jun. of Thrapstone introduced the service, and asked the usual questions of the church and pastor. Rev. T. Uppadine of Hammersmith prayed the ordination prayer. The Rev. Isaiah Birt gave the charge from 2 Tim. iv. 22. The Rev. S. Hillyard (Independent,) preached to the people from 2 Cor. ii. 16. The devotional services were by the Rev. Messrs. Hall of Poyle, and Stamper of Uxbridge, (Independents.) We are happy to find that the prospects of Mr. Fuller, (a son of our ever-lamented friend the secretary of the Baptist Mission,) are encouraging. He has baptized seven persons, among whom was his brother William, who resides at Richmond, not far distant from West Drayton.

GOLD HILL, BUCKS.

On Wednesday, the 6th of June 1827, Mr. David Ives was set apart to the pastoral office over the Baptist church of Christ, at Gold Hill near Chalfont, St. Peters, Bucks. Mr. J. Harsant, (Indep.) of Beaconsfield engaged in prayer. Mr. Tomlin of Chesham stated the principles of dissent, and the nature of a Gospel church, and received Mr. I.'s confession of faith. Mr. Allom of Missenden offered the ordination prayer. Mr. Edwards of Watford reminded the minister of the necessity of preaching Christ crucified, 1 Cor. i. 23. and Mr. Lewis, of Chenies, besought the people to suffer the word of exhortation, Heb. xiii. 22. Mr. Cooper, of Amersham, preached in the evening, the services were well attended, and the prospects pleasing.

COLEMAN'S GREEN, HERTS.

On Wednesday, Oct. 24, 1827, the Rev. Henry Biggs was ordained over the Baptist church at Coleman's Green, Herts. The Rev. Thomas Middleditch, of Biggleswade, delivered the introductory discourse and asked the usual questions; the Rev. W. Thompson, of Walhern, offered the ordination prayer; the Rev. E. Daniel, of Luton, gave the charge, from 2 Tim. iv. 2.; and the Rev. J. W. Wayne, of Hitchin, preached to the people, from Deut. i. 38.: and in the evening, the Rev. D. Parkins, of Aldwinkle, (formerly minister of Coleman's Green) preached Joshua xxiii. 11.

NOTICE.

A Sermon will be preached before "the Society for Investigating the Prophecies of Scripture," on Thursday evening, Dec. 6, 1827, by the Rev. Thomas Curtis, at Salters' Hall Chapel, Cannon-street. Service to commence at half-past Six o'Clock. The meetings are, for the present, held in the great room of Salvador House, Bishopsgate-street, the second and fourth Thursday evenings in every month.

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The Seventeenth Number of the Quarterly Register of the Baptist Home Missionary Society, contains the following intelligence:—

The Committee feel it their duty to state, that they have urgent applications for six *additional Missionaries;* whilst the regular demands of the next quarter day, will require, at least 100*l.* more than the sum which is at present in the hands of their Treasurer. It is earnestly hoped that this statement will engage the attention of some benevolent individuals who will not suffer the present year to expire without affording their liberal aid to meet the just claims of *twenty-seven* laborious Missionaries — who are already employed by the Society; and hereby encourage the Committee to undertake one or more of those urgent cases which have for months been lying before them.

AUXILIARY SOCIETIES.

*Auxiliary Baptist Home Missionary Society, for part of the Western District.*

The annual services in connexion with this Institution, for the visitation of the stations confided to its care, and for collecting the contributions of the churches, commenced on Lord's day, Aug. 26, when Mr. Clarke, one of the Secretaries, preached at Stogumber in the morning, in the evening visited Perriton, the station of the missionary Rev. J. Cocks, and addressed a pleasing congregation.

Monday, 27th, was employed in visiting different parts of this station, and in the evening Mr. Clarke preached to a small congregation at Timberscombe, a village under the care of Mr. Cocks. Tuesday, 28th, a public meeting was held to promote this object, in the Baptist chapel, Watchett. Mr. Royal occupied the chair. Addresses were delivered by the Rev. Messrs. Gabriel, J. Cocks, O. Clarke — the Wesleyan brethren, Messrs. Bond and Whitehorn, and Mr. J. Gimblett.

Monday evening, Sept. 3, a public meeting was held in the Baptist chapel, Barnstaple. The chair was obligingly taken by Rear Admiral Pearson. Resolutions expressive of warm regard to this Institution, and of the kindest feelings towards all others of a similar nature, were proposed and supported by the Rev. Messrs. B. Kent, G. Aveline, T. Pulsford, O. Clarke, John

Ward, —Greaves, Esq. and Mr. R. Gribble. The meeting was numerously attended, and from the deep-toned piety that characterised the several addresses, as well as from the pleasing interest displayed by the auditory, in this important cause, there was just reason to conclude that God was in the midst of his people of a truth.

Tuesday, September 4th, a public meeting was held at great Torrington. Mr. C. Vasey occupied the chair. The resolutions were moved and seconded by the Rev. Messrs. Aveline, Pulsford, O. Clarke, and Mr. J. H. May. This meeting was also fully attended, and the friends present had great satisfaction in remarking the favourable appearance of the cause in this town, and generally throughout the station occupied by the missionary, the Rev. T. Pulsford.

Wednesday, September 5th, a public meeting was held at Sheepwash, the principal station of the missionary, the Rev. John Metters. The Rev. G. Aveline in the chair. This meeting was also addressed by the Rev. Messrs. Clarke, Pulsford, Metters, and Thorne.

The Rev. G. Aveline, deputed by the Committee, subsequently visited and preached for the Society at Muckworthy, Newton, St. Petrock, and Brayford. The Rev. W. Davis of Crediton, kindly preached for the Society at Thorverton.

Sermons were preached by the Rev. John Edwards, one of the Secretaries to the Parent Society, at Bradninch, at the Baptist Chapels, South Street, and Bartholomew Yard, Exeter; at Honiton, at Crewkerne, at Chard, at North Curry, and at Taunton, by the Rev. O. Clarke of Taunton, at Crediton, and at South Street, Exeter; and by the Rev. W. Elliott, at Wedmore.

After the sermon at Bartholomew Yard, Exeter, on the evening of September 9th, Messrs. Edwards and Clarke met the Rev. J. Mason, when a Congregational Society, in aid of the Home and Foreign Mission was formed. The Rev J. Mason kindly engaged to be the Treaeurer, and Mr. J. Commin and Miss Buxton, Secretaries, and a Committee of twelve young friends expressed their readiness to act as collectors.

Monday evening, September 10th, the annual meeting of the Exeter Baptist Home Missionary Society was held in South Street Chapel. The Rev. S. Kilpin presided. The Report was read by Mr. J. Commin. The several resolutions were proposed and supported by the Rev. Messrs. Bristow, Mason, Davis, Edwards, and Clarke; and by Messrs. Craig, Stephens, Lillycrop, and Patey. In consequence of the pleasing arrangement of the preceding evening, it was resolved that this Society be in future considered as a congregational association in connexion with South Street Chapel. The Rev. S. Kilpin kindly engaged to be the President; Mr. Andrew Patey, Treasurer; and Mr. Stephens and Miss Bury, Secretaries. The deputation was highly gratified in observing the progress of the Home Missionary cause in this ancient and highly respectable city.

Wednesday evening, September 12th, the annual meeting of the Lyme Regis Baptist Missionary Association was held. The chair was taken by the Rev. A. Wayland, who also read the Report. Addresses in support of the several resolutions were delivered by the Rev. Messrs. Gleed, Jeanes, Edwards, and Clarke.

Thursday, September 13th. At Crewkerne the Rev. J. Edwards pleaded the cause of the Institution in the afternoon, and in the evening a public meeting was held to promote the same object. The Rev. E. Crook was called to the chair. Addresses were delivered by the Rev. Messrs. Edwards and Clarke, and by Messrs. Whitby, Turner, and Porter,

Monday, September 17th, the annual general meeting of the Auxiliaay Society was held at Taunton. The early part of the day was engaged by the ministers and brethren in the business of the General Committee, and in the evening the public meeting was held. The Rev. John Toms, of Chard, was invited to the chair. The Report was read by Mr. Clarke, and the resolutions proposed and supported by the Rev. Messrs. Edwards, Hoby of Weymouth, Gabriel, Little, Chapman, Price, Fry, Clarke, and Mr. J. Gibson. W. Cadbury, Esq. was again requested to accept the office of Treasurer, and the Rev. J. Baynes having been obliged to decline on account of the state of his health. Mr. Clarke was requested to engage as the sole Secretary.

The church, at Highbridge, formed since the appointment of the Rev. W. Elliott as the Missionary to that station, having requested him to undertake the pastoral office over them, and Mr. Elliott having complied with the desire, a meeting was held at Highbridge, on Wednesday, September 19th, to recognize the settlement of the pastor over this interesting church, when the Rev. Messrs. Edwards, Clarke, J. B. Cox, Chandler, and Hoppel engaged in the service of the day.

It is pleasing to add, that from the various services, it was fully apparent that the cause of Home Missions has been making a gradual advance throughout the district. The collections were in general on the increase of those made the last year, and although, from local causes, the friends at Wellington, Montacute, Bridgewater, and some other places were unable to receive

the deputation, arrangements have been adopted to make the usual collections before the close of the annual accounts.

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*Second Annual Meeting of the* EAST KENT *Auxiliary Baptist Home Missionary Society, held at* FOLKESTONE, *September 4th,* 1827.

In the morning, the Rev. James Payne, of Ashford, read the Scriptures and offered prayer; the Rev. John Edwards, of Watford, preached an appropriate sermon, and the Rev. Jacob Martell, of Deal, closed the service.

In the afternoon, a Committee was held to transact business, when preparations were made for the public meeting in the evening, and the remaining part of the debt for fitting up the places of worship at Romney and Dymchurch, was liquidated.

In the evening, the Rev. J. Coanes, Independent minister of Folkestone, prayed. Joseph Hanson, Esq. presided. The Report for the last year was presented, and the resolutions for its reception—expressive of the claims of the Society on the public regard, and earnestly recommending Congregational Branches to the Auxiliary—for the re-election of the Treasurer and Secretary, and appointment of the Committee—for prayer for the descent of the Holy Spirit—and of thanks to the Chairman and to the Rev. J. Edwards, for their valuable assistance on the occasion—were moved and seconded by the Rev. Messrs. Payne, of Ashford, Martell, of Deal, Edwards, of Watford, Crambrook, of Dover, Clark, of Folkestone, Paine, of Rye, and Belcher, of Folkestone; also by J. S. Elliott, Esq. of Camberwell, and Messrs. Parnell, of Ashford, and Stace, of Folkestone; and the pleasing engagements of the day were closed with prayer by the Rev. W. Paine, of Rye.

*Extract from their Annual Report.*

"The last Report of your Committee informed you of the pleasing prospects of success on the Home Missionary station in Romney Marsh. During the period which has elapsed since that Report was presented, the station has been called to experience some changes. The continued illness of Mr. Paine compelled him to relinquish his connexion with your Society at Lady-day last. He lived in the affections of the people, to many of whom we trust his labours were of the greatest possible advantage. His ill health deprived him, for some months before his removal, of making any considerable exertions; and after his removal, though acceptable supplies were obtained, it was several months before a suitable person could be found to reside on the spot. These things, of course, had a tendency to lessen the congregations, and to damp the interest which had been happily excited. But your Committee are happy to report that many things on the station are encouraging. A spirit of prayer and of piety seems on the increase; many persons present hopeful evidences of true conversion, five of whom have, since the last annual meeting, joined the Baptist church at Folkestone, until the period shall arrive, which your Committee trust is not far distant, when it shall be deemed desirable to form a church on the station, from whence the light of divine truth may be diffused around the neighbourhood. Three other persons are also proposed as members of the same Christian Society.

"Your Committee would honestly avow their conviction that the exertions hitherto made in the county of Kent, bear no proportion to the magnitude and importance of Home Missionary labours. Far be it from them to lessen the claims Foreign Missions; they regard them with affection, and accompany them with their best wishes and their most ardent prayers; but while we attend to the calls of misery at a distance, let us not suffer our countrymen—our neighbours—our kinsmen, to perish for lack of knowledge. Even in Kent, favoured as it is with sixty stations where the gospel is preached among the Baptists, eighty among the Independents, nearly 160 among the Wesleyan Methodists, and by thirty-one evangelical clergymen.—Even in Kent, out of 470 parishes, containing a population of 426,016 inhabitants, our congregational brethren, who have just published the result of a careful investigation of the subject, inform us, that '150 parishes are reported as entirely destitute of a truly spiritual and evangelical minister.'

"To Britons we can send the gospel at a comparatively small expense; their conversion tends at once to bless our country and to increase the friends of foreign exertions; here we see the operations of zeal carried on under our own eye, and behold the wilderness gradually changed into the fruitful garden of God. Your Committee regret that your Auxiliary has not yet to boast of a single Branch Association; comparatively few ladies have yet enrolled themselves among its active friends; and scarcely a congregation are contributing to its funds a half of the sum they annually devote to foreign objects. They would not wish you to afford less aid to other important institutions, whose claims they admit to be strong; but they would urge you to make some sacrifice,

to curtail some luxury, or to engage in some labour for the benefit of your countrymen. The endearments of home—the principles of patriotism—the claims and the example of the Saviour—and cause of our common christianity—call upon you to labour while life lasts in this holy and blessed cause. Immortal souls are valuable—the gospel you love is infinitely precious—its possession is of supreme importance—sinners are daily dying unforgiven—eternity is opening before our eyes—all, all calls for immediate, and zealous, and persevering labour.

*Contributions from* PART OF THE WESTERN DISTRICT.

| | £ | s. | d. |
|---|---|---|---|
| Barnstaple | 6 | 18 | 8½ |
| Bradninch | 2 | 12 | 0½ |
| Crediton | 1 | 11 | 2 |
| Crewkerne | 7 | 13 | 8 |
| Exeter | 32 | 0 | 0 |
| Great Torrington | 7 | 11 | 10½ |
| Highbridge | 1 | 15 | 2 |
| Honiton | 1 | 4 | 0½ |
| Isle Abbots | 1 | 1 | 0 |
| Lyme Regis | 6 | 11 | 11 |
| Muckworthy, Brayford, Newton, and Great Petrock | 1 | 16 | 0½ |
| Perriton | 14 | 9 | 8 |
| Sheepwash | 1 | 11 | 8 |
| Sidmouth | 1 | 1 | 0 |
| Stogumber | 1 | 14 | 6 |
| Taunton | 22 | 9 | 6½ |
| Thoverton | 0 | 7 | 2⅓ |
| Ufculm | 1 | 0 | 0 |
| Watchett | 4 | 4 | 9 |
| Wedmore | 1 | 4 | 10 |
| Yeovil | 2 | 2 | 0 |

*Contributions to the* EAST KENT AUXILIARY.

| | | | |
|---|---|---|---|
| Ashford | 4 | 5 | 0 |
| Brabourne | 1 | 14 | 6 |
| Broadstairs | 0 | 14 | 6 |
| Canterbury | 8 | 12 | 3½ |
| Dover | 7 | 12 | 0 |
| Dymchurch | 4 | 9 | 4 |
| Eythorne | 9 | 7 | 1 |
| Folkestone | 4 | 15 | 3½ |
| Hythe | 0 | 17 | 0 |
| Maidstone | 0 | 7 | 6 |
| Margate | 7 | 17 | 6 |
| Ramsgate | 2 | 0 | 0 |
| Romney. Collections | 5 | 14 | 11½ |
| Rye. A few Friends at Independent Chapel, after Sermon, by Secretary | 1 | 3 | 0 |
| St. Peter's. Cramp, Rev. T. | 1 | 1 | 0 |
| Collections by Do. | 4 | 3 | 0 |

*Contributions collected by the* REV. J. PAYNE, *of* ASHFORD, *in a Journey in October last.*

| | | | |
|---|---|---|---|
| Alton. Tyrell, Mr. | 1 | 0 | 0 |
| Spicer, Mr. | 0 | 10 | 0 |
| Small Sums | 1 | 12 | 0 |
| Bridgnorth. A Friend | 1 | 0 | 0 |
| A Friend | 0 | 10 | 0 |
| Grierson, Mr. | 0 | 10 | 0 |
| M'Michael, Mr. W. | 1 | 0 | 0 |
| M'Michael, Miss | 0 | 10 | 0 |
| Sing, Mr. | 1 | 0 | 0 |
| Sing, Mr. W. | 1 | 0 | 0 |
| Sing, Mr. John | 1 | 0 | 0 |
| Sing, Miss | 1 | 0 | 0 |
| Small sums | 2 | 10 | 0 |
| Cheltenham. Binn, Major | 0 | 10 | 0 |
| Capper, R. Esq. | 2 | 2 | 0 |
| Gyde, Mrs. | 1 | 0 | 0 |
| Thomas, Rev. Jenkin | 0 | 10 | 6 |
| Langdon, Mrs. | 0 | 10 | 0 |
| Small sums | 1 | 8 | 0 |
| Winterbotham, Mr. | 0 | 10 | 0 |
| Farnham. Small sums | 1 | 12 | 0 |
| Haynes. Collection | 2 | 0 | 0 |
| Harting. Donald, Mrs. | 1 | 0 | 0 |
| Newman, Mr. | 0 | 10 | 0 |
| Padwick, Mr. | 0 | 10 | 0 |
| Pershore. Collected at Rev. Thomas Water's | 4 | 15 | 2 |
| Ruden, B. Esq. Sub. | 1 | 0 | 0 |
| Petersfield. Parr, Miss | 1 | 0 | 0 |
| Steele, Miss | 1 | 0 | 0 |
| Crapwellers, Mr. and Mrs. | 0 | 10 | 0 |
| Small sums | 2 | 19 | 6 |
| Salop. Williams, J. B. Esq. | 1 | 0 | 0 |
| Southam, Collected at, by Rev. W. Dorney | 2 | 0 | 0 |
| Clapham. Auxiliary Society, per Mr. Steele, Treasurer | 22 | 7 | 0 |
| Kinelworth. Moiety of Missionary Contributions per W. Dorney | 2 | 0 | 0 |
| Liverpool. Subscriptions, per Rev. Mr. Kilpin of Exeter | 14 | 18 | 6 |
| Mileham, Rev. C. T. | 1 | 1 | 0 |
| Horsey, Rev. R. of Wellington | 1 | 1 | 0 |
| Thomas, Rev. Mr. of Abergavenny | 0 | 15 | 6 |
| Watford. Salter, D. Esq. Sub. | 1 | 1 | 0 |
| Salter, Miss. Sub. | 1 | 1 | 0 |
| Edwards, Rev. J. | 1 | 1 | 0 |

# MONTHLY REGISTER.

FOREIGN.

*France.*—During the present month, the *Moniteur* has published the Royal Ordinance dissolving the chambers of Deputies, and convoking the Electoral Colleges for the 17th and 24th instant, to return a new Assembly.

A necessary consequence is a temporary abolition of the Censorship, and the suspended exercise of several rights are at once, for a short season, surrendered to the people. The Government will thus have an opportunity of gathering from various sources, the state of public opinion—the electors pronouncing it by their votes, and the press proclaiming it through the constitutional Journals. Only twelve days, however, are allowed, for the decree to travel from one end of France to the other—for the electors to examine the lists of qualified voters, or for the press to enlighten them in their rights and duties, and, what is, perhaps, as little agreeable to ministers, for the organs of liberal opinion to discharge upon their oppressors the accumulated gall, which they had been restrained from venting for the last four months.

*Greece.*—In our Monthly Register for September, we mentioned that a manifesto had been issued by the Turkish Government, refusing to accept the mediation of the European Powers in reference to the Greeks—we have now to record the folly of that refusal.

On the 18th of October, the commanders of the allied force signed an agreement to enter, and take up a position in the Port of Navarino,* as a commodious means of "renewing to *Ibrahim Pacha*, propositions which, entering into the spirit of the treaty, were evidently to the advantage of the Porte itself." After the first part of this arrangement had been executed by their anchoring close to the Turkish line of battle, the allied flags of truce were fired upon, and many British lives destroyed in the very act of peaceable remonstrance with the Infidels. The necessary retaliation for this outrage, brought on a general action, and the total destruction of the Turkish and Egyptian fleet, which was armed with 1800 pieces of ordnance. If the valour displayed by our tars and their brave allies were most honourable to the flags of their respective nations—the loss of life which they sustained, and which they were forced, in self-defence, to inflict, can be considered no otherwise than as a grievous, though inevitable sacrifice to the attainment of objects equally recommended to the States of Europe by good policy, and urged upon them by every humane and christian feeling.

It will not, to seamen's eyes, be the least interesting feature of this brilliant victory, that it was obtained on the eve of the anniversary of the battle of Trafalgar.

DOMESTIC.

*Slavery.*—It was universally apprehended, and indeed proudly boasted, that a slave, however purchased or obtained, who had in any way reached our happy island, and once breathed British air, was thenceforth for ever free. Lord Stowell's decision in Doctors' Commons, on the 6th inst., in reference to "a slave woman, named Grace," has taken from the friends of humanity this pleasing error. It now appears that an unmanumitted slave of Antigua, or any other West Indian Island, visiting England, and returning to the place from whence he started, is a slave again, and the property of his old master, and yet that master, knowing the slave he has lost to be in England, has no legal means of recovering, what with pain we are forced to call his property. When shall we be able to register the abolition of a system, whose anomalies and barbarities are the disgrace of our country?

* For a description of Navarino, see page 570.

# IRISH CHRONICLE,

## DECEMBER, 1827.

THE readers of the Irish Chronicle will see, by Mr. West's letter, that the number of readers of the Irish Scriptures is now increased to *fifty-three*, and more might be employed would the funds justify increasing the present expenditure. The Committee earnestly call upon their often-tried friends to renew their exertions on behalf of their exhausted funds, and thus to strengthen their hands and encourage their hearts. They cannot persuade themselves, while thus attempting to carry forward the work of Scriptural education in Ireland, and while there are so many instances of success having attended their labours, in sinners being brought to repentance, and to depend on Christ's righteousness alone for salvation, that they will suffer the work to be impeded for want of money. Could the question be heard by the *Protestant* population of the united empire—"Shall the exertions of a Society which has nothing in view but the promotion of the knowledge of the Scriptures, and especially of the Irish Scriptures, among the neglected peasantry, the aborigines of Ireland, be cramped for want of money? every pious Protestant heart and tongue would answer, No.

*From the Rev. J. West, to the Secretaries.*

*Dublin. Oct. 29th* 1827.

DEAR SIRS,

I HEREWITH enclose all the letters I have received from the agents of the Society.

The Society has now 53 readers of the Irish Scriptures, and of course the expenditure will be very considerably increased. In the month of December I shall want to draw 650*l*. I think it would not be proper to employ any more readers at present. If we can support our present number, we shall do very well.

I have received from the agent of the Bible Society, a letter to inform me the Bibles and Testaments are put on board. I have also received from the Edinburgh Bible Society, Bibles and Testaments to the amount of 50*l*.

If Mr. Davis goes to Scotland, he ought to go *immediately*. I am dear Sir, your's respectfully,

J. WEST.

*From the Rev. Mr. Briscoe.*

*Ballina, Oct. 19th* 1827.

MY DEAR BRETHREN,

SINCE my last, nothing of an extraordinary nature has occurred in my district. It gives me pleasure, however, to inform you that in the midst of persevering opposition, we are to say the least, maintaining our ground. The schools are well attended, and my congregations are continually increasing at all my stations for preaching, which I regularly occupy. I have been obliged to relinquish Kallala for the present, principally because my congregation at home has so greatly increased. Our neat little meeting-house, is now literally crowded. Oh! that we may have reason to say of many that they were born here.

You will learn from the enclosed "Journals," what the readers have been doing, and though there is nothing peculiarly remarkable in their details, yet I can assure you that they are all diligently employed in endeavouring to promote the objects of the Society.

I am greatly at a loss for Testaments, I have not a single copy. We cannot be supplied by the Hibernian Bible Society, and unless I immediately get a liberal supply, the business of committing must be suspended for a season.

Through mercy we are in good health, and very happy, and I trust in some measure useful, and Mrs. B. tells me that she would not have me leave Ballina for the best Baptist Church in England.

I am,

Yours affectionately,

JOHN PAUL BRISCOE.

*From Mr. William Moore.*

*Sligo, Oct. 11, 1827,*

REV. SIR,

IT must appear to any thinking man, that has the smallest glimpse of Scripture knowledge, that the cup of Babylon is nearly full, and the day of the controversy of Zion not far distant. From the first day the Lord has raised and encouraged his instruments, perseveringly to extend the knowledge of the glorious Gospel in this land of darkness, how active has Satan been in raising his own

instruments to quench that light! A short sketch I will here give. The first three years they had no great apprehension, but when it was discovered that the children, from reading the Scriptures, would, when they heard their parents mention God, or heaven, or such expressions, tell them, Oh, you know nothing of God, &c. the parents would gladly hear them, and in consequence boast of their children's knowledge, that was the first cause that alarmed the priests, which I well know. The first step they took was, to prevent the Scriptures from being read; but that failed. They had thus to proceed to the last extremity, which was, neither to hear their confession, nor to anoint at death any of them that should read, hear, or handle the Scriptures; and in some instances, they did refuse, and thus gave up their fees, for the purpose of terrifying the rest. On this account, some, a few days before confession, used to withdraw their children, and when confession would be over, gladly returned them. But the only thing that cut the priests to the quick was the *Scripture Readers*. This plan they could not overthrow. It would be tedious to mention all the wiles and stratagems exercised before it came to the present most awful crisis. It is most remarkable, that their sole object was at first to prevent the reading of the Scriptures; and when this failed, then every one that could read they urged to read, marking passages for them, no matter how plain against themselves, and applying them against Protestants, in order to baffle the readers. This was the case before my last journal. Since then, that plan has completely failed, and, as I hinted, the devil now seems to be at his last extremity. The popish bishops, priests, friars, and all the fraternity, have now taken the field, and open their mouths in blasphemy against the Scriptures, publicly declaring they are not the word of God; that Christ did not command his apostles to *write*, but to *preach*; that there were twelve gospels pretended to be written by Matthew, and that it was not until the fourth century the present Gospel was admitted into the church; and that the Epistle to the Hebrews and Peter's second epistle were, with great doubt and difficulty admitted. Then all Protestants are challenged to shew that John wrote the Revelations. Therefore, they say, there is none permitted to read or hear, only the church; and whosoever hears not the church, let him be as a heathen-man or a publican. Now, Sir, this is the state of my poor country and countrymen; but, notwithstanding, the Lord is plucking a few brands from the burning.

W. MOORE.

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*From an Irish Reader.*

*Limerick, 13th Oct.* 1827.

REV. SIR,

SINCE my last, I have read in Clonlarn, Doonas, O'Brien's Bridge, Birdhill and Limerick, and have had the gratifying satisfaction of being invited to go some miles to speak to persons, assembled for the purpose, the words of eternal life, and such are the doubts of some concerning their creed, that I have been asked for Testaments, that those doctrines which, hitherto, the blind votaries of a cunning priesthood had received with more than implicit credence, may now be tried in the balance of divine truth, and when found wanting, to be for ever discarded and never more to be remembered but with detestation and horror.

In one of my excursions, I met a man who possessed more than ordinary information, but who was destitute of a knowledge of the way of salvation. Having spoken of the corrupt and depraved nature of man, of the sinfulness of sin, and of the purity of Jehovah; he seemed confounded, and expressed a doubt of any ever becoming so pure as to be admitted as the associate of so holy a God: but when I pointed him to the obedience and death of God manifest in the flesh, as the price paid for the redemption of every one that believeth, "whose blood cleanseth from all sin," and whose "Spirit purifies the heart by faith," such was his delight that joy beamed in his countenance, and he declared that such "glad tidings" had never before reached his ear. He afterwards told a man (who informed me) that if I were near him, all the priests and bishops in the kingdom would not prevent him from hearing me. I have, different nights, been sent for to my lodging to stand for the defence of the gospel, arguing and contending sometimes until eleven o'clock at night, and am challenged to meet to-night for the same purpose.

The signs of the times are such as to ensure the most sanguine hope, that the day is not far distant when "the mystery of iniquity" (that hath so long wrought) shall be fully revealed, "whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."

I must not forget to mention that I gave a Testament to a young man, who is reading it in the face of every manner of opposition, and who it is to be hoped shall one day triumphantly declare that it has been made the power of God unto his salvation.

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*From an Irish Scripture Reader.*

REV. SIR,

THE state of mind that prevails among the

people of this neighbourhood at present, by means of the Jubilee is truly wonderful, and is calculated to excite pity in the observer. The bishop with a great number of priests, have attended in Ballinacarrow and Collooney in the last weeks, where multitudes of poor deluded creatures, flocked together, expecting to receive remission of their sins, and now fifteen days are determined to put an end to their past sins, and by fastings, penances, and performing stations to make reconciliation for their iniquities. When the appointed task is performed, they think themselves as free from sin as they were at the hour of their birth. It is truly surprizing to see with what diligence they attend to these severities. Rising off their beds in the middle of the night, and after long fasting, travelling to their destined place to perform their stations. Reading for some of them at present, reminds of sowing seed on stony ground, as they seem to be at this period more hardened in deceitfulness. Of some of them I trust it may be said, that the Lord is opening their hearts to attend to his word. I was greatly pleased with a young lad, formerly a pupil of mine, who happened to be present at a coversation which I had with a very ignorant neighbour; the poor man knew nothing of the way to salvation, and I was endeavouring to persuade him to behold the Lamb of God which taketh away the sins of the world, and shewing him from different parts of Scripture that there is no other way of salvation but through the Saviour. When, unexpectedly, the young lad came forward in behalf of the truth, and quoted what he had committed in school, "I am the way, and the truth, and the life, no man cometh to the Father but by me," John xiv. 6. this text was so suitable at the time, and conveyed such an idea of the truth, that I thought it very remarkable, and considered it as a sign that the labours of the Society among the rising generation are not in vain. About two miles from this place a man very earnestly entered into a religious conversation with me; but at length told me that he believed that having a good heart, and endeavouring to keep the commandments, is the only way of obtaining eternal life. I then shewed him what the Scriptures say of the heart of man, that it is deceitful and desperately wicked above all things, and that in this way its deceivings are manifest when people think themselves to be something when they are nothing, that out of the heart proceed evil thoughts, murders, adulteries, &c. that he that knoweth what is in man thus testified of the heart, and that he that trusts his own heart is a fool.

I then proceeded to point out to him the strictness of the moral law, that it reaches to the thoughts and desires of the heart, that whosoever shall keep the whole law, and yet offend in one point he is guilty of all, and that cursed is every one who continueth not in all things which are written in the book of the law to do them; here he seemed to be greatly alarmed, and said, God help us who then can be saved. I then shewed him the glad tidings of the gospel, how that Christ redeemed us from the curse of the law being made a curse for us. I referred him to the 3d of John and different passages of the word of truth, shewing that Jesus is able and willing to save all that come to him, and that he that cometh to him he will in no wise cast out. He professed to understand and believe what I laid before him. About praying to the virgin Mary was the only thing we differed in, but he promised to search the Scriptures on that head.

I am often seeking opportunity to read for them, and shewing the difference between the gospel jubilee and that of the bishop, and from the 7th Mark and other parts, that the doctrines and commandments of men are vain, in some instances it seems to have a good effect. May the Lord follow his own word with his blessing, and then our labour will not be in vain.

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*From an Irish Scripture Reader.*

REV. SIR,

I COMMENCED the 10th of September in James Breheny's, on the Deerpark mountain, where I read the Irish Scriptures, and shewed that we should not depend on man, but on the merits of Christ, for our salvation; employed the remainder of that day in teaching Patrick Healy, the schoolmaster, to read the Irish Scriptures in the old letter; the 11th, in Hugh M'Gloughlin's, whose wife told me that she was much alarmed at hearing her son read in Revelations of the day of judgment; I read the same for her, and exhorted her not to be afraid, but cast her whole care on Him who came to seek and to save that which was lost; 12th, in John Fanning's, Matthew Scanlon attended, who pretended to know the Scriptures; I took a text from the 18th of Matthew, 3d verse; there were seven Catholics present, who quitted their work and heard me with great silence; and Scanlon himself acknowledged his ignorance, and said that he could not gainsay one word of what he heard me express; 13th, in Mary M'Glaughlin's and Charles M'Glone's; this man told me that he would give no money to a priest in future, and that he read in the Acts, that the gift of God could not be purchased by money; 14th, in Daniel M'Cormach's, when I read, exhorted, and lectured on the errors of popery, without giving any offence; 15th, in Edward Walsh's; 16th, in Terence

O'Brien's, twice that day, who advised his son to study the Scriptures and renounce popery, which he himself intends to do: 17th, in Arthur M'Cullagh's; 18th, in Healy's, instructing him to read the Irish Testament; 19th, in Daniel M'Cormack's, who sees all the errors of popery, but is not willing to forsake them, lest he should lose his customers; 20th, in Arthur M'Cullagh's, teaching himself and Healy to read the Irish Testament; 21st, in Patrick Gormly's; 22d, in James Quinn's, where great heed was given to the Irish Scriptures; 23d, in Hugh M'Gloughlin's, accompanied by Mr. Jackman; 24th, in Collooney, 25th, in Deenod's and in Lundy's school, of Rothgran; 26th, in Sligo, where John Coulan challenged me to an argument, and insisted that I should not go until he should prove that the popish religion was founded on Scripture, tradition, and reason; but we agreed that nothing should be advanced to prove what we had to say, but Scripture. On these conditions we appointed a chairman, and each of us was to speak ten minutes. This discussion lasted about an hour and a half. I proved the one saving faith, in the one object, from the prophets, apostles, and evangelists, He put philosophy instead of Scripture, and was prevented by the chairman. He was puzzled when I asked him, Did he believe the scriptures which I quoted? Why not? said he. Well, said the chairman, if you confess that what he said is right, you acknowledge that what you said is wrong. He could not withstand the force of divine truth; all present gave it against him, and some of them said that they were much edified by what they then heard. The 27th, in John Krolaghan's; 28th, lectured Roger Sweeny, the schoolmaster, on my way from Collooney to Boyle; 29th, in Edward Stenson's; 30th, in Terence O'Brien's; 1st of October, instructing Conaghlon, the schoolmaster, in Gospel principles, who sees all the errors of popery; 2d, read, lectured, and exhorted, in Horan's, of Carrack, where Morris, Moran, Murry, and M'Dermot attended for information; there was not a dissenting voice, but all agreed to the truths I endeavoured to impress on their minds, and we parted on very friendly terms; 3d, in Farrel Moran's, of Drumshaubo; 4th, at the Wooden Bridge, where a young man, whose name is Cambell, who was a leader of the Scapularians, was performing stations and other superstious exercises, has been brought by divine grace, through the instrumentality of the Holy Scriptures, to disavow all the baneful errors of popery, and to embrace the unmixed doctrines of the Bible; 5th, in Michael Morachan's, who has been confined to his bed the last two months; I endeavoured to comfort him with the Gospel; he told me that he did not expect to recover, and prayed fervently that he might die in the faith; 6th, in the Police Barrack, in James Elkin's, and in the Sessions-house; 7th, in Terence O'Brien's and in Michael Fanning's; 8th, in Arthur M'Cullagh's and in John Fanning's, where I met with Mulreanald, the schoolmaster, who nibbled a little at argument; the Fannings told him to quit it, and that I knew both ways, which gave me an advantage over him; I shewed him and all present the Gospel way of salvation, which seldom gives offence.

## CONTRIBUTIONS.

| | £ | *s.* | *d.* |
|---|---|---|---|
| Per the Rev. Miles Oddy, Howarth | 5 | 0 | 0 |
| Per the Rev. Wm. Gray, Northampton | 1 | 4 | 9 |
| Per the Rev. Mr. Fisher, Collected at Liverpool, &c. for Schools | 40 | 0 | 0 |
| Per the Rev. Mr. Blundell, Collected at Ipswich | 12 | 16 | 6 |
| Kingston, Missionary Assoc. per Rev. J. Blackmore | 5 | 0 | 0 |
| From Yarmouth, per Rev. Mr. Goymour | 4 | 10 | 0 |
| Mr. J. Parnell, Subscription | 1 | 1 | 0 |
| Legacy of the late Henry Cox, of Waddesden, Bucks, per the Rev. Mr. Shenston | 50 | 0 | 0 |
| Per the Rev. Mr. Peacock, Collected at sundry places | 44 | 18 | 9 |

The Secretaries of the Baptist Irish Society acknowledge the receipt of the following sums, which were omitted in the Chronicles for this month.

| | £ | *s.* | *d.* |
|---|---|---|---|
| Rev. J. M. Rogers, Rector of Berkeley, Somerset, by the Rev. Thos. Gough, of Westbury | 100 | 0 | 0 |
| *By Mr. Ivimey.* | | | |
| Third part of Auxiliary Society's Funds at Burton-street, by Mr. Watts. | 5 | 14 | 10½ |
| Mrs. Holland, King-square, Bristol | 50 | 0 | 0 |
| From a lady of Bedford, by the hands of Mrs. Collins, a box of Work-bags, Pincushions, and other articles, as rewards for the children in the schools in Ireland. | | | |
| Collected at Norwich by Rev. Mr. Giles, of Chatham | 85 | 15 | 2 |

*Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, removed to 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street.*

# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

The following brief extract from a letter written by Mr. W. H. Pearce, under date of March 12th last, affords an encouraging indication that the leaven of divine truth is diffusing itself with increasing rapidity among the native population.

"I rejoice to state that appearances here indicate a great and extensive change in the religious state of the country. Near *Chunar* and *Burdwan*, stations long occupied by the Church Missionary Society, the spirit of serious enquiry is spreading wonderfully from village to village, and many villages are applying *en masse*, for schools and missionaries. At Kidderpore, also, where our dear Independent friends have long laboured, village after village assembles its whole population to hear repeatedly and with apparent interest the word of life."

### HOWRAH.

Circumstances of a private nature have constrained Mr. Statham to intimate to the Committee that he will be unable to return to Bengal. The Committee are satisfied of the propriety of the decision he has formed, and trust that Providence will direct him to some appropriate sphere in which he may usefully promote at home, the cause to which, in the Eastern world, his efforts for the last seven or eight years have been faithfully directed.

### MONGHYR.

From a letter addressed by Mr. Leslie to some relatives in England, we make the following extract:—

*Monghyr, April 8th*, 1827.

"My cold has so much decreased, that I do not feel any way affected by my preaching this morning. As it regards my health otherwise, I am much the same as I have been for months past; never very well; but never so ill as to be prevented from my ordinary labours. I never can undertake much, but I am always enabled to go through every part of the duties of the station which are indispensable. During the cold season, I was accustomed to go out for one and two whole days every week among the villages for six, eight, and ten miles around; but since the hot season commenced I have had to give this up. The last one or two days I was out, I got my head so much affected with the heat, that the pain continued for one or two weeks. I now keep going about the town in the mornings and evenings, which are the only periods I can go out with safety.

Little is doing at present in the way of actual conversion; but more in the way of preparation than for a long time past. I do not know that I have ever heard of so many enquiring into the religion of Jesus as there appear to be at present. One man, a vakeel, (in English, a barrister), appears very earnest in seeking after divine truth. Should

it please God savingly to affect his mind, there is no calculating the effects which may be produced among the population at large, as the vakeels are a learned and respectable class of men. He said the other day that for Jesus to heal the leper, or to walk upon the sea was not very wonderful, as it was very easy for him, as God, to do such things; but that his blood could cleanse from sin, that he should die and rise from the dead of himself, and that of himself he should ascend to heaven, these were wonderful things indeed.

A very old man on Friday last, seeing one of our native Christians, called to him to come to his door and speak with him: the Christian went. The old man began, saying, "I am very poor, and have no money in my house; but I am anxious to ask you some questions, only I cannot pay you." The Christian said, "I wish for no money, please propose your questions." The old man then said, "I have seen with my own eyes, my son's son's son's sons, and they are all dead. Now I wish to know whether I shall see them all again in the other world." The Christian having answered his questions, the old man further said, "Now I wish to know whether they will receive as much punishment for their sins as I shall, I who have lived longer than they all." This question being also answered, the old man said, "I, from my great age, and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it." Jesus then being made known to him as the bearer of his burden, he was very much affected, and if I mistake not, affected to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those in whom God will glorify himself by calling him at the eleventh hour? I have had many conversations of late with Mahomedans. They are of all men the hardest to deal with in this country; but they have appeared to me, lately, to have become amazingly softened, compared with what they were some time ago. They are exceedingly averse to allow that Christ is superior to Mahomet; accordingly they hold the native Christians in much contempt. But as they generally respect Europeans, I get them to converse mildly and properly with me. I met a few weeks ago with five or six of the greatest among them in a shop. A little dog who was with me happened to go near one of them, and he began to move out of the way. I asked him why he was afraid of touching the dog (which they esteem unclean), and so they commenced an argument with me about touching clean and unclean animals. I contended that there was no sin in touching any thing. Finding that I could do nothing with them in such an argument, I shifted my ground, and began to tell them that whatever their religion might do in leading them to abstain from this thing or that thing, it certainly did nothing towards cleansing their hearts, as they must be aware, that the most notoriously wicked and abominable things were committed amongst the Mahomedan population generally. The charge they knew it was in vain to deny. They, therefore, became quite astounded, and they ceased to argue by bestowing upon me the epithet "*muzboot*," i. e. strong; implying that I had a strong mind. From these same Mussulmauns I have received a good deal of respect since.

## CEYLON.

*(Continued from p. 92.)*

"Both boys and girls in all the schools are required to commit to memory the Scripture catechism. But in committing any thing to memory they as yet make very slow progress, compared with your little scholars in Ireland. But to make such a number of the rising race in this benighted island, in some measure acquainted with the great outlines of sacred history, we may reasonably hope will not be all lost labour. Another female school has been commenced in a village very near to us, which is likely to go on well, could the person who has begun it be properly encouraged to go on with it. But the sum at present allotted by the committee for female education will not allow me to go beyond the present expenditure. In short it is impossible to say what might be done in this country by schools for both males and females, had we strength to attempt it, and funds to meet the expence.

To give an account of the schools, I broke off, rather abruptly, the account of my last visit to Hanwell. I will now therefore again resume that subject. My preaching at Cadoowelle and another village on my way there on Saturday, has been mentioned. On Sabbath day, at 11 A.M. a congregation of upwards of a hundred adults assembled for worship and attentively heard the word. A proponent or Government native preacher came just at the same time, otherwise the number would have been greater. After public worship I administered the ordinance of the Lord's supper to the members, in doing which, I felt a solemn sacred pleasure, which was increased by the consideration that six of the communicants were persons who had been brought from Roman Catholic superstitions to commemorate, in this simple manner, a Saviour's dying love. In consequence of nearly all the members coming from a great distance, as well as many of the hearers, only one public service can be held at Hanwell on the sabbath, but on

Monday evening a weekly prayer meeting is held; and, considering what a new thing this is among them, it is gratifying to hear how acceptably most of them express themselves. Early on Tuesday morning I set off for Ooggalla. Our friend the Mohandiram, since my last visit to his village, has erected a neat and substantial school bungalow, in which they collected a congregation of between forty and fifty persons, besides the school children. The Mohandiram said many more would have come, but were prevented by its being seed time; and sometimes, it seems, a day lost when the land is in a proper state for throwing in the seed, causes the loss of the season. After preaching, I examined the school and found the progress the boys had made in reading and writing highly satisfactory. The sun being very hot, I staid till it began to descend below the mountains, before I left the Mohandiram's shady dwelling. Much of the time I staid there he employed in reading the Pilgrim's Progress in Singhalese. Of the greater part he gave a good interpretation, but sometimes he evidently needed some one to help him. As to these parts, however, it was only needful to give him a clue to enable him to enter well into the spirit of the author. I believe our edition of this interesting book will soon be all in circulation. But to return to my narrative. On Wednesday I visited the Hanwell school. We have now a very good school-master in this school. He is one of those who engage in prayer on Monday evenings, and so far as I can judge, possesses not only the gift, but the spirit of prayer. The man who was dismissed last year has done his utmost to ruin the school, and succeeded in drawing away a number of the boys. This school at present, therefore, is rather behind the one at Ooggalla. But it is reviving.

1st March. Thus far of this sheet I had written on the 26th of February, intending to finish it on the 27th. But at 2 A.M. of that day was seized with a dizziness in my head, fainting, and violent vomiting, which seemed likely to have terminated in such an attack as that I experienced in 1813, which almost deprived me of reason and in fact of life. By having had immediate recourse to copious bleeding and the use of medicine, I have been mercifully relieved, and though still in a weak state, (which must be my apology for thus hastily closing this letter) hope soon to be restored to my usual health."

[We are happy to add, that a letter has since been received from Mr. C. dated the 16th of April, when he was considerably better in health. He intreats most urgently that assistance may be sent him; and the circumstances of his station are such as strongly to enforce his request.]

## WEST INDIES.

Since our last publication, we have received various letters from our several stations in Jamaica, from which we hope to insert some interesting extracts in our Number for January. Their general tenour, as far as it relates to the progress of the Gospel, is very encouraging; but our Friends will be prepared to hear, that the Slave Act, passed at the close of 1826, has had the effect of augmenting, very considerably, the pecuniary demands on account of this prosperous branch of the Mission.—This circumstance, combined with others of a similar nature, may render it necessary for the Committee to make a new appeal to the liberality of the Christian public; and it would be wrong to doubt, after the experience they have already had, whether such an appeal will be successful.

Mr. and Mrs. Burton, and Mr. Coultart, have arrived in safety at Kingston, and our Missionary friends were all in usual health, though sickness had been very prevalent around them.

We rejoice to add, that we have good reason to believe his Majesty's Government have resolved to disallow the Act of the House of Assembly, to which we have alluded in the former part of this article.

## UNITED STATES.

Most of our readers are aware, that for several years past there have been, in the United States of America, what are appropriately styled *revivals* of religion—seasons of peculiar and gracious impressions of divine truth on the minds of hearers, issuing in their hopeful conversion to God, and visible profession of his name. In the course of a few months past,

among many other instances, such a time of refreshing has visited Oneida county, in the State of New York, and more than *three thousand* souls are said to have partaken the blessed effects. From a narrative of this work, lately published in America, we extract the following enumeration of the means which have been thus wonderfully owned of God :—

1. *Seasons of Fasting and Prayer.* In most, if not all, the Societies which have shared in this work of grace, days have been set apart for the special object of praying for the influences of the Spirit, to humble and sanctify the professed disciples of Christ, and to convert sinners.

2. *Confession of Sin in Churches.* Wherever churches have met, and with evident *sincerity* of *heart*, confessed their "faults one to another," God has granted them a sweet sense of his forgiving mercy, given them free access to his throne of grace in praying for others, and great boldness and zeal in using means for their salvation.

3. *Church Discipline.* This has tended to humble churches, and to alarm the impenitent. Discipline, judiciously administered, has been found a powerful method of enforcing some of the truths of the Gospel. Many are hardened in unbelief by the irregular lives of professors. When such are led to repent and confess their sins, or are excluded from the church, one of the objections is removed, with which sinners often successfully ward off the sword of the Spirit, pointed at their heart.

4. *Visiting from House to House.* This has been done extensively. These visits have been strictly religious. Every member of the family, capable of receiving instruction, has been addressed; and such visits have usually been closed with prayer, adapted to the character and circumstances of the different members of the family.

5. *Preaching the Gospel,* its doctrines and precepts, its promises and threatenings, with *great plainness* and *earnestness.* Churches have been reproved in the most pointed manner for their lukewarmness, their pride, and worldliness, and unbelief. They have been urged as strongly to repent and humble themselves before God, as the most rebellious sinners. This plain and faithful application of divine truth to the churches, while it has produced great searchings of heart, and led some to abandon their hopes, has, in several cases, excited greater alarm among sinners than a direct address. The truths of God's word have been pressed upon sinners without respect of persons. The sinner has been followed into all his hiding places. Every mask has been torn off from the moralist and self righteous.

6. *Union of Feeling and Effort* in churches has promoted this revival. Where the great body of the church has come up to the help of the Lord, the work has been powerful. And although there have been in most of the churches, some who have stood all the day idle; yet a larger proportion have manifested a deep interest in the work than in former revivals. The coldness or the opposition of professors, has been found far more injurious than the opposition of others.

7. *Avoiding Disputes upon Minor Points.* Care has been taken to guard Christians against all sectarian feelings. In some instances injury has been done; but we believe that the churches generally have done less to grieve the Spirit, by any improper conduct in this respect, than is common in revivals. Indeed we may say, that, with few exceptions, churches of different names have felt and manifested more solicitude to make converts than proselytes.

8. *The Visits of Ministers,* professors, and others, where revivals had commenced, have had a powerful effect in extending the work. Ministers and private Christians have thus been refreshed. When they returned home, they have told others, and exhorted their brethren to awake. Sinners have in many cases returned, rejoicing in hope, or deeply convicted.

9. *United, agonizing, persevering Prayer.* This has evidently been one of the principal means which God has blessed, in originating and extending this work of grace. The promises of God made to prayer, have been frequently presented; and Christians, encouraged by these promises, have wrestled with the God of Jacob in public prayer-meetings, and in the family, and the closet. Prayer-meetings have been numerous and frequent in most of the churches.

10. *The Instructions given in Sabbath Schools,* and Bible Classes, have been eminently blessed. A large number of those who belong to our Sabbath schools give satisfactory evidence of piety. Superintendents and teachers have, in many cases, been the honoured instruments of their conversion. In several instances, most of the members of Bible classes have become converts, and promise to be among the most stable and valuable members of our churches.

## HOME PROCEEDINGS.

We are happy to record in our pages this month, a continuation

of services on behalf of the Mission, similar to those which were detailed in our last number.

After remaining in town two or three days on his return from Cambridge, Mr. Carey proceeded on Saturday, Oct. 20, to Portsea, where he spent the Sabbath and nearly all the following week, being joined by Mr. Yates who had taken Newbury, and made the annual collection in that town, on his way. The anniversary of the Auxiliary Society for Portsea, Portsmouth and Gosport, was held on Thursday evening the 25th, when the large Chapel in Meeting House Alley was crowded to excess. Appropriate addresses were delivered by the Rev. Messrs. Birt, Morris, Griffin (Independent), M'Donald (Methodist,) and other friends of Missions, as well as by the brethren Carey and Yates, and it is earnestly hoped that the impressions made on that occasion, as well as by the various sermons delivered in connexion with the meeting, will not soon subside.

From Portsea, Mr. Carey proceeded to Southampton, where he preached and collected on Lord's day the 28th, and we are happy to add that a female missionary association has since been formed there in aid of our Society. He delivered another sermon at the Baptist Chapel, Romsey, on the Monday evening, and then went forward to Bristol, where Mr. Yates had arrived before him, as well as the secretary of the Parent Society. For an account of the proceedings at the annual meeting of this leading Auxiliary, we are indebted to the pen of one of its esteemed Secretaries:—

"The ninth anniversary of the Bristol and Bath Auxiliary, was held at Bristol, on Tuesday, Oct. 30th and following days.

On Tuesday evening, the Rev. W. Yates, from Calcutta, preached at Counterslip meeting-house, from the former part of the 11th verse of the 53d chapter of Isaiah: 'He shall see of the travail of his soul, and shall be satisfied.'

On Wednesday evening, the Rev. John Mack of Clipston, preached at King Street meeting-house, from John xv. 12. 'This is my commandment, That ye love one another, as I have loved you.'

On Thursday evening, the public meeting was held at Broadmead, and a more exhilarating service was never witnessed. The place was crowded to excess, and many hundreds, we regret to add, were unable to gain admission. Mr. Dyer opened the meeting with prayer; after which the chairman, Mr. Addington, of Ashley Court, called on the Rev. Thomas Winter to read the Report of the Committee.

The details of the foreign operations of the Society, however interesting, are too well known to the readers of the Missionary Herald, to justify their repetition. But the introductory paragraph of the Report, relative to the present situation of the Society at home, may not be inappropriately quoted:—

"It has been usual, on these occasions, to give a summary of the proceedings of the Parent Society. In conforming to this custom, they will hastily glance at its present situation and prospects.

"In doing this, it is impossible not to advert to a fact, which must be well known to this assembly—that a separation has taken place between the Society at home, and the senior Missionaries in India.

"The grounds of this separation the Committee deem it unnecessary to state; nor do they make any comment on documents already before the public. As individuals, they cannot pretend to be neutral in this controversy: but as an official body, they content themselves with making only a brief allusion to an event, which, in itself, must be considered as a matter of regret. If this mode of acting be regarded as indicating a diminution of attachment to the Parent Society, it will be misinterpreted. The Committee cannot, indeed, but highly value the services of the senior missionaries, acknowledge the magnitude of their labours, and pray for their extension; at the same time, the interest which they feel in the important operations of the Parent Institution, and their desire for the success of these efforts, remain unabated."

The Resolutions were moved and seconded by Capt. Pelly, and the Rev. Messrs. Dyer, Leifchild, Cubitt, Yates, Thorpe, Carey, Winter, Crisp, Woolridge, and Guy, most of whom addressed the meeting: and the Rev. Mr. Whittar, supplying at the Tabernacle, concluded with prayer.

As the following Resolution, which will very shortly, we believe, be carried into effect, may excite other Auxiliaries to "do likewise," its insertion may be desirable:—

"It was moved by the Rev. Eustace Carey, seconded by the Rev. Thomas Winter, and resolved unanimously,

"That, while this meeting congratulates the Parent Society, on the cheering intelligence received from their various missionary stations, and especially from those in the West Indies, it deeply regrets that its operations should be restricted for want of sufficient pecuniary resources, and earnestly recommends a simultaneous and energetic exertion on the part of its friends in this city; suggesting particularly, as a powerful means of recruiting its finances, the establishment of a branch Society in each of the congregations with which this Auxiliary is connected."

The speeches were exceedingly animating and cheering, and we were greatly obliged by the kind co-operation of our friends of other denominations, resident in the city; nor can we forbear to express in this place, the very high gratification afforded by the presence, and the interesting services of our missionary brethren from Calcutta.

One circumstance, and one alone, created a temporary feeling of disappointment—the absence of Mr. Hall, who had engaged to take one of the Resolutions, but who was unable to gain admission, in consequence of the immense crowd assembled. As far as such a disappointment could be repaired, it is but justice to Mr. Hall, to observe, that, on the following morning, after Mr Carey's sermon at Broadmead, he stated, in a few words, the purport of what he had intended to deliver the preceding evening; expressing his undiminished attachment to the Society, and, without reflecting on any individual, his unhesitating conviction, that the important steps taken by the Committee during the past year, were unavoidable. He also expressed his earnest hope and confidence, that the Society would continue to receive that countenance and pecuniary assistance, which it so greatly needed, and to which it was so justly entitled.

Mr. Carey preached from Rom. xiv. 17. "The kingdom of God is—righteousness, and peace and joy in the Holy Ghost:" and Mr. Hall concluded in prayer.

In the evening, the Rev. Mr. Copley of Oxford, preached at Mr. Cowan's chapel, Great George Street, from Phil. i. 18. 'Christ is preached; and therein I do rejoice, yea, and will rejoice."

On the following Sabbath, services were held in Welsh, by the Rev. Mr. Rees of this city, and the Rev. Mr. Symmonds of London: and our friends Yates and Carey again advocated the cause of missions at Broadmead and Counterslip.

The collections amount to 317*l.* about 20*l.* more than last year."

On Tuesday evening, Nov. 6. the missionary friends met again at Trowbridge, and a Missionary Branch Association, in connexion with the Wilts and East Somerset Auxiliary, was formed in Bethesda chapel, where the Rev. Peter Anstie has lately been ordained as successor to our lamented friend Mr. Macfarlane. The secretary of the Parent Society was requested on this occasion, to occupy the chair, and the large and respectable audience appeared much interested in the accounts given by our friends in the East, and in the speeches delivered by the Rev. Messrs. Walton, Bunce, Rodway, and other ministers. The sum of 13*l.* 1*s.* was collected at the close. The formation of a similar society, in the congregation under the care of Mr. Walton, is postponed, we understand, till the spring.

While in the neighbourhood, Mr. Carey availed himself of the opportunity to fulfil a long standing engagement with his friends at Salisbury, whose steady attachment to the cause of the mission is well known. Sermons were delivered on the Sabbath, and a public meeting held on the next Tuesday evening, the 13th, and collections more liberal than usual, proved the interest which had been excited.

While this narrative is going to press, our esteemed brother is visiting several of the churches connected with the Oxfordshire association, from whence he will pass into the adjoining county of Northampton, where a few engagements were left unfulfilled on his previous visit through want of time. Should he be mercifully assisted through this journey, it will become absolutely necessary for him to suspend his exertions for a season, especially as his state of health renders travelling during the winter highly improper. Many will unite with us in gratefully acknowledging the support and preservation which have been already granted him, and in the earnest hope that he may yet be spared long to occupy that department of missionary service, whatever it may be, in which he may most effectually promote the sacred cause.

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## KINGTON. (HEREFORDSHIRE.)

**On Lord's day, Oct. 21st, two excellent sermons were preached on the behalf of the Kington Missionary Association, by the Rev. C. N. Davies of Hereford.**

The congregations were numerous and attentive. Many members of other Christian denominations in the town were present. The collections after the services were 6*l.* 10*s.* 6*d.* And on Monday evening, Oct. 22nd, a public meeting was held in the same chapel in aid of the association. After singing and prayer, the Rev. S. B. Moens was called to the chair. The report was read by the secretary, and the respectable auditory present were very solemnly and affectionately addressed by the Rev. S. B. Moens, T. Mann, J. Rees, J. Radford, C. N. Davies, and S. Blackmore. Much religious feeling was evidently excited. The meeting closed with singing and prayer. The sum of 7*l.* 13*s.* was collected, in addition to the 6*l.* 10*s.* 6*d.* on the preceding day. This association has remitted during the past year 35*l.* to the Baptist Missionary Society, and 10*l.* to the Baptist Irish Society.

*Contributions received on account of the Baptist Missionary Society, from October 20 to November 20, 1827, not including individual Subscriptions.*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Reversionary Legacy of Miss R. Tomkins, late of Finsbury Square, by George Hammond, Esq. Executor | 233 | 9 | 6 |
| Legacy of Mr. Henry Cox, late of Waddesdon, Bucks. by the Rev. W. Shenston | 45 | 0 | 0 |
| Bristol and Bath Auxiliary Society, by John Hart, Esq. late Treasurer ..... 201 3 0 | | | |
| For Translations..... 11 3 6 | | | |
| For Female Education 15 14 7 | | | |
| | 228 | 1 | 1 |
| Ditto, on account for the current year, by Mr. Robert Leonard, Treasurer.. | 300 | 0 | 0 |
| Bluntisham, Profits on "Miscellanies," &c. by the Rev. Samuel Green (in addition to 2*l.* 18*s.* previously) | 2 | 3 | 0 |
| Bromyard, Collected by Miss Hopkins | 1 | 3 | 2 |
| Chalford and Eastcombs, Collections, &c. by Bev. J. Dean | 6 | 10 | 0 |
| Colchester Friends, by Rev. John Peacock | 2 | 13 | 0 |
| Essex, Auxiliary Society, by Rev. J. Wilkinson; Potter Street | 3 | 0 | 0 |
| Howarth Collection and Subscriptions, by Rev. M. Oddy | 20 | 0 | 0 |
| Northampton Collection, Subscriptions, Auxiliary Societies, &c. by Rev. W. Gray | 92 | 19 | 6 |
| Road, Collection and Subscriptions, by Ditto | 6 | 5 | 1 |
| Burton Street Auxiliary, by Moses Poole, Esq. *(one-third)* | 5 | 17 | 4 |
| Henley-on-Thames, Society in aid of Missions, by Rev. R. Bolton | 10 | 0 | 0 |
| Phipps Bridge, Mitcham, Collected by Mrs. Pratt | 2 | 8 | 0 |
| Stepney Academy Chapel, Collected by Mrs. Marks | 2 | 14 | 0 |
| Kington, Missionary Association, by Rev. S. Blackmore | 10 | 0 | 0 |
| Newbury, Collection and Subscriptions, by Rev. T Welsh | 47 | 10 | 2 |
| Portsea, Portsmouth, and Gosport, Auxiliary, by Mr. Thos. Ellyett, Treas. | 125 | 1 | 11 |
| Romsey, Collection at Baptist Chapel, by Rev. E. Carey | 8 | 8 | 6 |
| Monmouthshire, Female Education Society, by Mrs. Conway | 30 | 0 | 0 |
| Laverton, Missionary Box and Collection, by the Secretary | 7 | 14 | 2 |
| Warminster, Collected by Miss Jutson | 2 | 17 | 6 |
| Whitchurch (Hants) Collection and Subscriptions, by Rev. P. Davies | 16 | 8 | 4 |
| Yarmouth, Subscriptions, by Rev. E. Goymour | 3 | 15 | 0 |
| Liverpool Auxiliary Society, by W. Rushton, Esq. Treasurer | 80 | 0 | 0 |
| Leominster, Missionary Box, by Rev. Thomas Waters | 2 | 4 | 0 |
| Sway, Collection and Subscriptions, by Rev. W. Murrell | 9 | 2 | 0 |
| J. S. by the Secretary ..... Donation | 10 | 10 | 0 |
| Derbyshire, &c. by Mr. James Lomax, Nottingham: | | | |
| Chesterfield ..... 9 9 6 | | | |
| Sutton Ashfield ..... 8 0 0 | | | |
| Swanwick ..... 18 16 3 | | | |
| Burton-on-Trent ..... 8 6 9 | | | |
| Derby ..... 47 11 0 | | | |
| 92 3 6 | | | |
| Previously acknowledged.... 15 0 0 | | | |
| | 77 | 3 | 6 |

*N. B. Remittances, on account, have been received from Reading, and from the Treasurer of the Oxfordshire Auxiliary; a statement of which will appear in our next Number, if the remaining sums be forwarded by the 20th instant.*

## TO CORRESPONDENTS.

A Box, containing Work-bags, Pincushions, &c. has been received from the Jersey Ladies' Working Society, by Mrs. Griffiths. We avail ourselves of the suggestion of a Female Correspondent from Hampshire, to say, that contributions of this description, intended for Female Schools in India, will, at any time, be gratefully received. Such articles would be of use, Mrs. Coultart informs us, as rewards for the female children in the Kingston School; and we should have equal pleasure in receiving and forwarding any that may be sent us for that quarter also.

A parcel of Magazines and miscellaneous Pamphlets has come to hand, from Mr. Samuel Jackson, of Clapham.

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